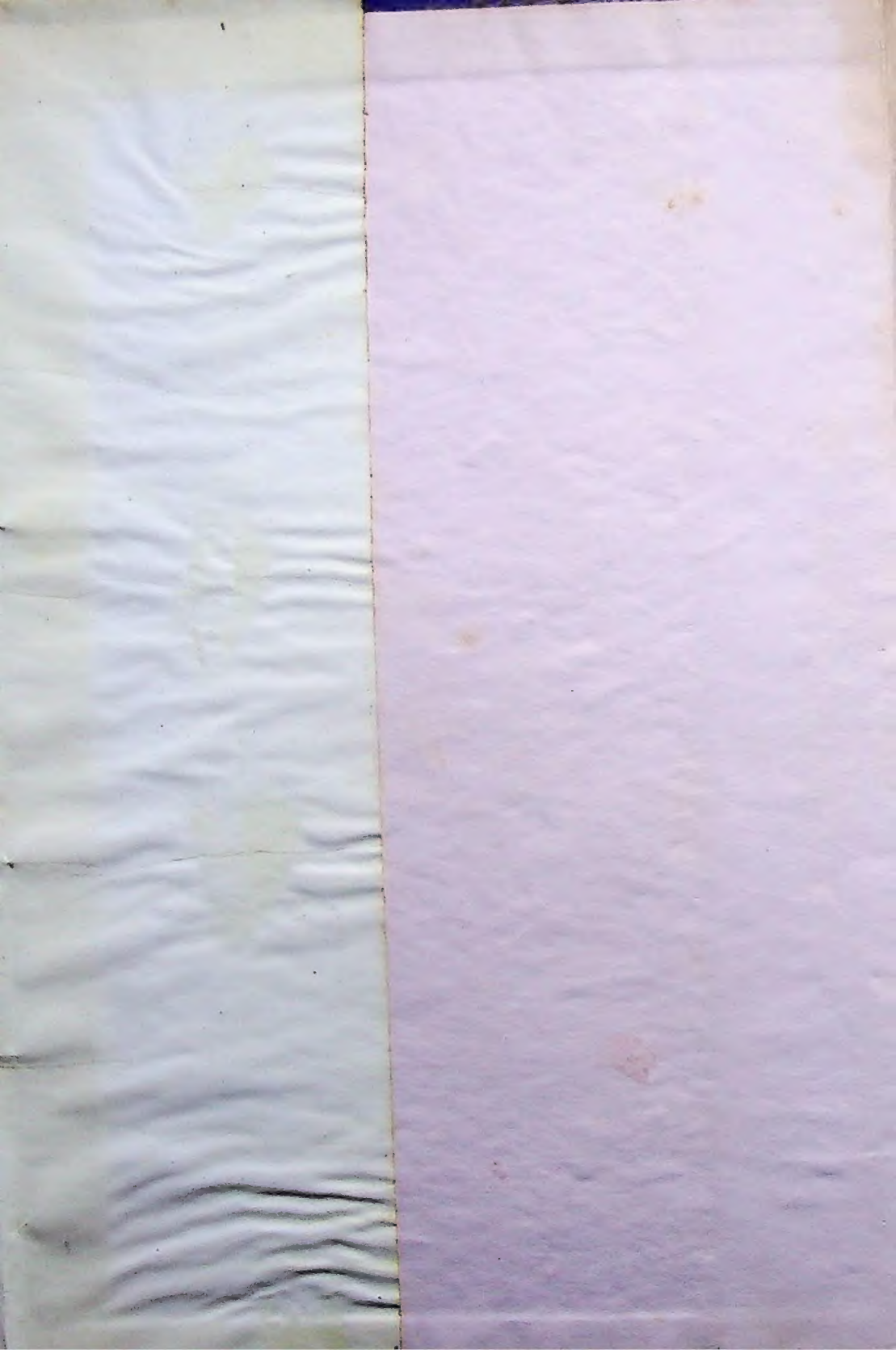




# THREE APOSTLES OF GAUDIYA VAISHNAVA MOVEMENT



TRIDANDI SRI BHAKTI PRAJNAN YATI





Questions p. 33 re Hamsaksetra

p. 73 re mystically overpowered state





All Glory to Sri Sri Guru & Gauranga

**THREE APOSTLES  
OF  
GAUDIYA VAISHNAVA MOVEMENT**

**Tridandi Sri Bhakti Prajnān Yati Maharāj**

**SREE GAUDIYA MATH  
MADRAS - 600 014**

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DEDICATED TO  
MY DIVINE MASTER OM VISHNUPAD  
SRI SRIMAD BHAKTI VILAS TIRTHA GOSWAMI MAHARAJ

—YATI





## PREFACE

In the year 1960 Dr. Rajendra Prasad, first President of India, came to participate at Sri Krishna Jayanti Celebrations at our Madras Math, Srila Guru Maharaj felt for not being able to present a suitable book in English comprehending the growth of the institution and the activities of his divine master Srila Prabhupad. He desired that Sripad B.S. Nishkinchana Maharaj who was one of the senior most disciples of Srila Prabhupad, could write in this lines. But he could not make much progress due to his old age. Subsequently another one marvellous event came that All India Vaishnava Conference held in Madras in which Srila Guru Maharaj was made the president of the Conference. As he could be extremely happy to distribute the copies of the proposed book to the savants of different Vaishnava sects who all came from different parts of the country.

Observing the unprecedented success of the Conference Srila Guru Maharaj became so gracious upon this poor self that he gave his spiritual benediction to work in the line and invoked the blessings of Srila Prabhupad so saying, 'I believe when Srila Prabhupad's blessings are ever pouring on you as whatever task you undertake it becomes successful, so sincerely devote yourself for this cause when you will get inspirations from Srila Prabhupad and it will be a success.'

Neither the literacy I have nor I had the fortune to meet Srila Prabhupad in person, yet taking into account the behest of my divine Master and entirely depending upon his unreserved blessings, I really felt some inspiration that of a direction Srila Prabhupad himself in a vision and I made my sincere attempt. No doubt time to time my drawbacks and illiteracy brought disappointment, and dispondency clouded my vision but I was always encouraged and reminded about the inspiration of my Guru Maharaj by my two god-brothers namely Sripad B.P. Sadhu Maharaj and Sripad Nityananda Brahmachari. For their encouragement I could be able to complete this task.

As I was proceeding accordingly chapter wise it was typed by Sripad Nityananda Brahmachari and copies were sent to Srila Guru Maharaj who expressed that it was coming to his full satisfaction.



When the major portion of the book was completed and Srila Guru Maharaj with a great number of entourage came to attend the Pushkara Tirtha of Godavari in the year 1967 at our Kovvur Sri Ramananda Gaudiya Math, Sripad Krishnadas Babaji Maharaj and Sripad B.K. Tapaswi Maharaj asked Srila Guru Maharaj to give permission for publishing this book immediately. It was on 18-9-1967 Srila Guru Maharaj called me before them and told me, 'your representation is to my full satisfaction but you have devoted much on my personal life, no doubt it was needed for giving full illustration of Prabhupad's activities but it is not proper from my part as being a Vaishnava to advise my own disciple, (yourself) to publishise during my life time. Anyhow, I commend to get it published afterwards'.

My approach of exposition was not to give day to day diary which is practically impossible, as it would cover some volumes of publications at the same time it would be boaring to the readers and the interest of reading would be lost — therefore first of all I thought of keeping in view, the aims and objects of the mission to bring forth every event while I record it.

How the three great savants in their successive lives could bring forth the prestine glory of the holy land of Birth of Bhagavan Sri Chaitanya Mahaprabhu and the Transcendental purity of His Love philosophy by which once again how the world got the chance to learn and practise the sublime Divine Love of His philosophy. How many great souls came and joined the Mission and being spiritually enlightened how wonderfully they carried out the Message of the Master to every part of the globe! Endowed with the Blessings of Guru great personages like His Holiness Sripad B.H.Bon Maharaj, His Holiness Sripad B.B. Bharati Maharaj and such a number of Tridandis how stirred the global people with the pure religious movement but I avoided to discuss any particular character instead, looking to the Mission as a whole particularly nobody should think that I had prejudice against someone.

As far as it was possible to gather the informations I have tried to collect either by personal contact with the individuals connected with the Mission of Srila Prabhupad or from the recorded informations that of from Sri Saraswati Jayashree or the old issues of the Gaudiya, Nadia Prakash as well as the Harmonist.



My Divine Master His Divine Grace Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj by whose behest I ventured to complete this book he is no more before my mortal eyes and after his disappearance although the ship of my life is topsy turvyed on the bed of high sea and I had to pass through worst difficult days but I could moor the ship of my spiritual life in quiet calmness while I looked to the benedictions of my Divine Master upon this poorself. Therefore a view of those blissful benedictions I have recorded in this. In every achievement in my life he is the spiritual guide in my this life and life-after in eternity. H's showering of Divine Bliss from that Transcendental World is the very breathing to my life. May his will be the mission in my way of life.

After the demise of my Divine Master certain power-mongering disciples of the Math became so aggrandised for their worldly gain that jeopardised the growth of the Mission at which I got a total set back of my missionary zeal. It was Sripad H.H.B.K. Tapaswi Maharaj and my most affectionate God-brothers such as Sripad B.P. Sadhu Maharaj, Sripad Nityananda Brahmachari, Sripad B.K. Padmanabha Maharaj, Sripad B.S. Damodar Maharaj and many others reminded me that I should not have despondency at this moment and once again made me to devote for the mission and but for them the book could get light.

I am much indebted to my godbrother Prof. B.R. Baliga, Retd. Professor of English of Madras Presidency College who went through the major portion of the manuscripts of the book.

Finally I beg to all the great souls, the devotees connected with the great Mission to forgive me for my inefficiency and omission and commission of recording the relevent events which might be missing here.

First the book was published under the name of Renaissance of Gaudiya Vaishnava Movement in the year 1978. But subsequently I consider the process name would be more appropriate than the previous one. Sri B.P. Janardan Maharaj and Sri V. Krishnamurti took **pains** to go through the proofs of this edition.

# CONTENTS

Chapter	Page No.
I     NECTARINE BLISS,	1
II    AN ABODE OF PEACE	21
III   DISCOVERY OF SRIDHAM MAYAPUR AND THAKUR BHAKTI VINODE	45
IV    SIDDHANTA SARASWATI MEETS SRI GAUR KISHORE	65
V     KUNJA-DA AND SARASWATI THAKUR	85
VI    HOW DID THIS MIGHTY MISSION GROW UP?	99
VII   GURU PRESHTHA	135
VIII  SRIDHAM MAYAPUR AFTER SRILA PRABHUPAD	147
IX    ANNEXATION TO THE HEAD-QUARTERS	159
X     MADRAS HONOURS SRILA ACHARYADEV WITH CIVIC RECEPTION	171
XI    Dr. RAJENDRA PRASAD, FIRST PRESIDENT OF INDIA AT MADRAS SRI GAUDIYA MATH	179
XII   Dr. S. RADHA KRISHNAN, PRESIDENT OF INDIA INAUGURATES SRI CHAITANYA RESEARCH INSTITUTE ON 29TH JUNE 1964	181
XIII  ALL INDIA ALL - VAISHNAVA CONFERENCE	191
XIV   GOLDEN JUBILEE OF SRI CHAITANYA MATH	211
XV    A YEAR-LONG CELEBRATIONS OF FOUNDER'S CENTENARY	263
XVI   IS A PERSONAL ADHERENT OF THE SUPREME LORD UNDER THE LAW OF FATE?	325
XVII  BOLT FROM THE BLUE	335
XVIII COUNTRY - WIDE PREACHING TOUR YEAR AFTER YEAR	363



# THREE APOSTLES OF GAUDIYA VAISHNAVA MOVEMENT

## CHAPTER-1

### NECTARINE BLISS

*Madhu :-* I do remember during my boyhood, while I was hardly eleven or twelve years, once, at a most opportune time in my life, a group of holy men, one or two of them holding a stick (now I know that is Tridanda of the ascetic), which I remember even today as fresh as on that day—how effulgent they were, like embodiments of divine love. The accompanying young men in their twenties,— or who knows, God had possibly made them ever young with most lovely and celestial bliss—were handsome and shining like gods, with enchanting smiles on their lips; decorated with Twelve Tilaka marks applied over the upper parts of their bodies, wearing Tulasimālā round their necks and Yajnopavitas (sacred threads) hanging from their shoulders, and shaven-headed, singing, to the accompaniment of khola and cymbals thus:

*'Jiva is the servant of Krishna, this belief once accepted,  
There is no more sorrow.*

*"Krishna!" when thou say'st thou wilt be thrilled,  
Thy eyes will shed tears, I say.*

*Say Radha-Krishna, come along ! this alms alone I beg,  
Say Radha-Krishna say, say all !*

*Making His supremely gracious Descent at Navadvīp—  
Māyāpur  
The Supreme Lord Sachisuta Gaur Hari brought down  
unto this earth  
The highest gift of Goloka-Vrindāvan Sri Krishnanāma  
Sankirtana;  
Bestowed It unto the engrossed jīvas like Jagāi and  
Mādhāi;  
Gasp, even as thou art drowned, brother and say once  
"Gaura-Harī"—  
Prem-dātā Nītāi bol, gaura-Hari Hari bol.*

Stretching their hands upwards, eyes upturned like the moon of the eighth day and face like the rising sun at dawn just jumping out from the bed of the sea they passed by; the celestial songs coming out of their mouths were as sweet as the purest honey; people thronged round them, fell flat at their feet on the road. My father fell in prostration in the dust itself and kissed the feet of the holy man (Tridandi Sanyāsi Mahārāj who was the leader singing the songs followed by others) who lifted my father with his arms. I saw daily, many fall at the feet of my father and take the dust thereof on their heads. But this was the first time I saw him lying down on the road before the holy men. I quickly followed suit. To my surprise the Sanyāsi Mahārāj took me to his bosom. I do quite remember, why I cannot say, tears rolled down my cheeks out of the inexpressible joy that I felt by the very touch of the soft and cool palms of the holy man which have the power to extinguish the great forest-fire of suffering arising from the cycle of births and deaths and to free one from fear, resulting from tritāpā i.e., threefold misery to which everyone is subject. My father humbly begged of the holy men to step into our house to make it holy and fervently prayed to them to honour him by accepting him graciously as their host. The Sanyāsi Mahārāj readily granted the prayer of my father. I immediately ran to my mother who was then attending to the kitchen duties, to prepare Naivedyam (cooked food) for our Tutelary Deities Rādhā-Govinda (Rādhā-Krishna). Due to my extreme joy and also as I had come running, I could speak brokenly only a few words conveying to her that a Sanyāsi Mahārāj with party was coming to our house on father's request. By this time my mother could hear the songs of the holy men. She was normally so orthodox that while she cooked the Naivedyam of God she never would come out of the doors; but today something made her come hurriedly out of the gate, and this was the first time I had seen her on the road paying her homage in a posture of "pañchāṅga Pranām" holding a corner of her cloth round her neck and folding her palms. As they entered into the courtyard with ecstatic dancing and joyously shouting, "Shachinandan Gaur Hari ki Jay! Prem dātā Nīt āi ki Jay!!", the place turned into a dreamland; the whole area was surcharged with intense devotion with Nāmasankīrtana of the Lord making a scene of solace and peace to all. Hundreds poured in, fortunate indeed they were. My father brought a potful of water to wash the feet of the Sanyāsi Mahārāj but he prevented him from touching his feet. I was then requested by my father to do the same but there too, the Sanyāsi Mahārāj



addressed me saying, "Dear darling, you need not touch our feet; we, the followers of Shachinandan cannot permit any one to touch our feet"—so saying he took the pot from my hand forcibly and finished what I ought to have done; others also did the same.

I was a favourite of my mother as I was the youngest son to her. I asked her "Mother, why did the Śādhū Mahārāj not allow us to wash his feet? Whereas whenever our Gurudeva (family Guru) comes, even my father who is far advanced in age washes his feet and the water thereof we sprinkle on our heads? Are they not Brāhmins? How then have they the sacred thread on?"

*Mother:* "Don't say so; they are holy men, they are godly men; they have cut the net of *māyā* and they are deliverers of the world. They are śādhū Vaishnavas; they are the only true Brāhmanas—we deserve only their remnant. They, as it were, are the very embodiment of humility and are living inheritors of Nīmāi Bhagawān's (Sri Chaitanya's) Grace. They have got unmixed love for all."

*Madhu:-* "Who is Nīmāi, Mā"

*Mā :-* "Darling, Nīmāi is Bhagawān. Some hundred years ago He was born to Mother Sachi, how fortunate she was!... How lucky the mothers of those children (she turned and looked at those young followers of the swāmiji) who have been called for His Mission! (some drops of water fell from her eyes); Nīmāi was so soft in heart, O bābā, how much He learnt! But, for the deliverance of the world, He suddenly took to sanyās leaving for good, in pangs of separation, His mother Shachi and His young wife Vishnu-Priyā at the age of 24 only."

*Madhu:-* "I will become a sanyāsi, mā, will you permit me?"

*Mā :-* "Darling, it requires great good fortune. What great good have we done that we may have a Vaishnava sanyāsi from our family who will become the very cause of our deliverance."

*Madhu :-* "No Mā, I will do that; but how is it your Nīmāi Bhagawān left His mother? How can I leave thee, mā?"

*Mī* :- "Darling, if Nīmāi's Grace falls upon one is there anything on the earth to tie him up in the bonds of the world? Look here, my darling, one Raghunāth who was the only son of his zamindar father, rich like a great king, became enamoured of Nīmāi Bhagawān and several times ran away from his home with a view to taking final shelter at the eternal blissful Feet of Nīmāi Who was then at Puri. But his parents cleverly enticed him back into the worldly path by marrying him to a most beautiful girl yet nothing would avail with him. We ladies have always just a cubit's length of knowledge and his mother suggested to Raghunāth's father to tie her son up with a rope. But the greatest bondage of wealth and wife could not exercise their illusory power over him, and so nothing on earth prevented Raghunāth from the path shown to him by Nīmāi Bhagawān Himself."

*Madhu* :- "Mā, tell me all about your Nīmāi Bhagawān?"

*Mī* :- "To our utter bad luck, we ladies, we have learnt very little, as we are not free to listen to such Sādhu Mahārājas, who are the very source of inspiration and from whom alone we can learn about God. Mere book-knowledge cannot help. So all the days that the Sādhu Mahārājas graciously remain at our house you better take your opportunity to listen to them."

*Madhu* :- "Mā, how sweet the words of the Sādhus! Do they take honey everyday mā?"

*Mī* :- (laughing) "We ladies no doubt put honey into the mouth of the new-born baby thinking that the baby in future will be sweet as honey, but drinking honey thus does never make one's tongue eternally sweet. The sādhus are like bees ever intoxicated in drinking the nectarine Bliss from the Lotus Feet of God; so everything associated with them is sweet. But we the worldly people are like flies fond of sitting on the prudent matter about which Daityakula Tilaka Prahāda has rightly said, "The minds of those who have no control over their senses, and are devoted to their home (fondly attached to their worldly affinities and relatives, nay, who fall into the hellish whirlpool of transmigration and are engaged in chewing the cud of objects of worldliness over and over again (in this as well as in previous births) cannot attain any devotional attraction towards the Lotus Feet of Sri Krishna (the sweetest and purest honey-like Love Transcendent)."



*Madhu* :- "Who is Prahlāda, mā"

*Mā* :- "It is said that Sri Prahlāda in his previous birth was a cruel hunter. One day while he went for hunting he was much tempted, after having killed many beasts, to enter a dense forest far off; he did not put a drop of water into his mouth throughout the day and when he saw the sunset, he was afraid; he got up into a high tree and spent the night there. Fortunately it was Narasimha-chaturdashi-day. God says, "one who fasts on Ekādashi-day or on the Advent-day of the Lord gets sukṛiti to have the darsan of Him."

*Madhu* :- "Mā, hereafter I shall observe Ekādashi with you and I shall have the Darsan of God."

*Mā* :- "Good, my child. Next you see, the hunter was born to Kayādhū, the wife of Hiranyakashipu, a terrible and awful giant who created terror to the Devatās including Indra, the great god of the heaven. While Prahlāda was in the womb of his mother, and in the absence of his father who was then away, Indra took her away but fortunately on the way Sri Nārada Rishi, a great rishi whose words could not be excelled even by the Devatās, intervened and Indra had no other go save and except to leave her with the Rishi and go. Sri Nārada Rishi so kind in heart gave Bhāgavata Talks to her which were listened to by Prahlāda, although he was then in the womb of his mother. Afterwards Prahlāda from his very boyhood became a staunch devotee of Vishnu Bhagawān but on the otherhand his father was maintaining a very great jealousy against Vishnu Bhagavan which prompted him to root out villainously the Bhaktilatā that had already blossomed with flowers and borne fruit in the heart and soul of Prahlāda. His attempts were in vain although he exercised all inhuman oppressions tyrannically to murder his son. Prahlāda was protected by Bhagawān Vishnu. He had even no fear of death because he had a vision of God. That Prahlāda has said : "Those whose mind is impure due to attachment to the pleasures of the senses and who, like the blind led by the blind, esteem those external objects as their only aim in life are quite unable to realise Lord Vishnu, Who is the Supreme Object and the Goal of every jiva. They remain tethered like so many oxen with the long and strong rope of karma-kānda of the Vedas from which they cannot liberate themselves and therefore merely move to different denominations. One cannot attain any devotion to Sri Krishna either by self or through

collective efforts from their so-called preceptors who are of the same mould. Unless one consecrates his body, mind and soul, having a bath in the feet-dust of genuine devotees of Sri Krishna, who are free from the vanities of their high birth, wealth, learning and fame, one's mind cannot approach the Lotus Feet of Sri Krishna which destroy all evils and worldly miseries."

*Madhu* :- "How do you know Prahlāda, Mā? Have you read about him in the schools? Now-a-days such tales are not taught in our schools."

*Mā* :- "Indeed it is unfortunate. The times have completely changed, Kali rules with his full rights. Now-a-days religion is totally given the go-by in the sphere of education. The materialistic glamour and foreign styled education have made our so-called intelligentsia antagonistic to our religion. Previously we, the ladies were looking after the home-affairs and we had sufficient leisure when we, with grand old ladies and our children sat together daily in a group to read out the Rāmāyana, Mahābhārata and Bhāgavata and we got great inspiration to act upon the ideals of Sitā, Sāvitrī, Kuntī and Draupadī." Then she spoke to herself, Alas, "today ladies get their English education; they hang their vanity bags in their hands; enter into competition with the gents and fight for equal rights. They are now in legislatures, they now mount the public platform with the same status as men. Mad politics has made them bewildered. They forget that their God has made differences in their nature and structure. They have cleanly forgotten their home duties particularly in building up the character of their children. Ladies are the custodians of the virtues of the home, they are the devis; they make the house divine. But what about today's ladies? In foreign countries 'topless swim-suit' has become common fashion for the ladies. Not only they are found near swimming pools but they even now move almost in all public places freely. In America they have a society 'topless Bikini League' in support of it. In England this kind of ladies' dress is known as 'shock frock' and in their papers it gets the widest publicity. In South America it is known as 'Bikini dress.' Once in a newspaper in our country a lady wrote :- 'Morning sun is enjoyed by my husband in naked body only putting on a 'Jangiyā.' Then why should ladies put on always a big cloth covering their whole body? Allow the ladies to move freely with topless cloth. There will be no danger for the gents but it will be good for the



ladies'. Even in our country ladies now go hand in hand with other males; they have removed their hood-cloth and also the red marks on their forehead as well as from the Shinthi of their head which are the marks of their wife-hood. Many of them now have given up putting on saris, they are westernised in their dresses, putting on suits, painting red colour on their lips and nails. Lo, having a fashionable haircut they have their strange gait too. Idealism in their character and woman-hood in their nature have taken leave of them. Now husband and wife sit together to partake of their meals while her duties of cooking to suit the taste of her husband and children are taken up by a servant. Immediately after birth, the child is entirely given up to the care of a midwife or a nurse. Every house was hallowed by holy pictures of Bhagawān but now they are replaced by the pictures of the most ugly dancing girls; every house was having holy books like Rāmāyana, Mahābhārata, Gītā, Bhāgavata to be read out every day early in the morning and at nightfall but today cinema story books with most naked pictures and barbarian types of stories engage all their attention, as soon as they get up in the morning—heaven has become hell! Thus falsehood, intoxication, passion, slaughter and animosity—the five places of resort for Kali are dominating our life. What character-building may children expect from such houses?"

*Madhu* :- By this time we heard the ring of the bell, and we hurried to the sādhus and came to know, now, it was the time for Bhogārāga. The sādhus made their simple preparations of food and offered them to the Image of God that they carried with them. They sang song asking Sri Krishna-chandra and Gaura-Sundara Bhagawān to partake of their meals as it was the time for it now. It was followed by Aratrika, and singing beautiful songs to the accompaniment of khola, karatāl, kāshar, ghantā; the neighbouring ladies, assembled there, sent echoes all-round with hlu-hlu-dhwani. Most beautiful was 'Narahari chāmaradhulāya, the *chāmara* fanning being very impressive, because they so affectionately love their God. At the end of the Arati, the Sanyāsi Mahārāj gave jayadhwani and then he with others fell flat in prostration before the Deities. My father could recognise the Deities Sri Rādhā-Krishna and Gaura-Hari Whom my mother called Nīmāi Bhagawān. But he asked the sanyāsi Mahārāj about the portrait of a swāmiji sitting in a chair, with a gentleman standing by his side, kept at a level a little lower than that of the Deities on the puṣp-āsana. The sanyāsi Mahārāj with

greatest reverence said: "Our most revered Guru Deva Srila Prabhupād (along with that he uttered a long name which I could not catch then and which later on I came to know as that of Prabhupād 108 Srila Bhakti Siddhānta Sarasvatī Goswāmī Paramahansa Thākura) and his most dear disciple Kunja-dā commonly known as '*Guru Prestha*.'" Suddenly he, in a choked voice, continued: "Our Divine Master Srila Prabhupād who was a holy Mahāpurusha and a nitya Pārsada of Bhagawān Sri Gaur-Sundar entered into Nitya-Leelā in the year 1937—leaving us under the care of Sri Kunja-dā (he pointed to the standing picture with his finger)". Then he referred to the story of Sri Rāmachandra going to be crowned overnight, when everyone was beating drums with great joy and in every heart Rāmachandra was throbbing with the hope that He will be their saviour and sustainer in the absence of Dasharatha to whom Rāmachandra was most dear. He also said how as per monarchical rule He (Rāmachandra) was the lawful heir, but now there was one who poisoned the ears of Kaikeyī who had equal motherly love for Sri Rāmachandra. Now Kaikeyī wanted Rāmachandra to be sent into exile for fourteen years. Rāmachandra happily and without the least bitter feeling readily dressed Himself to suit His forest life and called for Sumantra to leave Him off in the forest. He was accompanied by Bhāgyalakshmi Sitā and dearest brother Lakshmana. Now in Ayodhyā from every corner was heard the heart's bitter cry; the blossomed flower-like beauty of joy was turned into heart-rending sorrows and all charm had faded out. The throne of Ayodhyā was now without a king. With this situation for comparison Sanyāsi Mahārāj said: "Our Kunja-dā... has been sent into exile with whom we have abandoned our Bhāgyalakshmi! Even like Prahlāda who could come out from the blazing fire; even as it was possible for Pancha-Pāndavas, including their wife Draupadī and their mother Kuntidevi, to overcome all inhuman troubles by following the path of righteousness and with one-pointed devotion to God; even as it was possible for Thākura Haridās to bear the horrible torture of beating in twenty-two market places for asserting vehemently that he would not give up the chanting of Krishna Nāma even though he was cut into pieces; so does our Kunja-dā in whom all these examples can be found combined, show us the proper path." The Sanyāsi Mahārāj could not speak more. Tears rolled down his cheeks.



My father no doubt had inquisitiveness to know further but he considered, it would disturb the feeling of the Sanyāsi Mahāraj, particularly as it was the time for their meal.

*Father* :- Swāmiji Mahārāj, it is already late, kindly go for your meal.

*Mahārāj* :- Yes, we have to honour the Mahāprasādam now. We all shall sit together.

*Father* :- No Swāmiji, how can it be reasonable! we shall take the remnants after you have done.

*Mahārāj* :- No, we never can offer our remnants to any one; we would fail to follow the teachings of our beloved Shachinandan, if any remnant is given to others as it creates conceit in one's heart.

*Madhu* :- Sanyāsi Mahāraj taking my father along with him went to the room where Prasādam was served and I was asked to follow. But suddenly something flashed out in my heart. I stopped a while and glanced upon those two pictures about whom Sanyāsi Mahārāj was giving discourse to my father. I prayed to Guru Mahārāj (their Prabhupād) thus: "It is my utter bad luck, I was not born then to have your darshana. May I be granted to fall at the feet of your beloved, their Kunja-dā! How handsome and lovely is his face (seeing the picture)! How beautiful is his appearance, he transcends human shape! To me he is the source of love, with shirt on and beautiful black hair combed nicely." I once again meditated upon him and left to join my father. We all sat together in the big hall. While on plantain leaves Mahāprasādams were being served by two holy men, the Sanyāsi Mahāraj sang some songs in praise of Mahāprasādam; now I know the meaning of the whole song which is: "People who have got less *sukṛiti* (spiritual virtue) will not be knowing the value of Sri Mahāprasādam, of Govinda's Name, and of a Vaishnava; the *Indriyas* have got their taste of chewing the cud of worldliness but Krishna being supremely gracious has given us His Remnants by honouring which we can arrest the very *māyā* herself; honour now that Mahāprasādam and invoke Gaurāṅga-Nitāi (*Tavamāyā Jayemahi*)." "Our great God," he continued "like an affectionate father tells us these kindly words; 'O My children! These are blessings intended for you. Out of your natural love you bring them to Me. I have accepted that part of your

offering which corresponds with Me, viz., your unmixed love and disinterested affection for which alone I am exceedingly anxious. Take back these sweet things and enjoy them.' The system of Mahāprasādam is not only emblematic of the superior life of the Vaishnavas, but it is a part of worship."

I cannot forget even now, the joy I felt in taking Mahāprasādam that day along with those holy men. I ate to my heart's content and afterwards had a very good rest. In the afternoon I saw the Sādhu Mahārāj with a small bag in his hand putting all the fingers inside except one and counting, while muttering some mantras in his mouth; he was slowly walking on the veranda and others were sitting, each one with a bag in hand counting the mantra.

I asked my mother, "What are the holy men doing, mā?"

Mā :- "Darling, they are doing *japa* of Krishna Nāma Mantra in Tulasi Mālā which is inside the bag."

Madhu :- "Ah, I know, my grand-mother does it; she takes her Tulasi-mālā and sits every evening and morning before the puṇḍra room; counts it holding the mālā in two hands. Some days she finishes two rounds and many days only one round when she considers herself to be too busy. Although she has got no regular work yet she is inclined to interfere with each and every affair. But how calm and undisturbed the holy men are while they count their Krishna Nāma! Why mā, do they perform the Nāma japa now? They can do it in the morning and evening only as my grand-mother does."

Mother :- "My darling my Nīmāi Bhagawān taught His devotees to chant Krishna Nāma at all times; His behest is: "O Almighty Lord! Thou art the Ocean of Mercy! How mercifully Thou hast given to the world Thy Names, endowed Them with all Thy Divine Potencies and made Them easily accessible to all, relaxing all the hard and fast rules concerning time and place for their recitations. But, it is my utter ill luck that I have no love for chanting Thy ever Sweet Name and Glory." My Nīmāi Bhagawān after taking sanyās while staying at Puri one day announced, 'A Brāhmin who is *Laksheshwar* (owner of a lakh) from him alone I accept an invitation for My *Bhikshā* (meal).' Every one was surprised to hear it. Poor as they were, how could they have lakhs of rupees? How strange that a Sanyāsī could say so! Prabhu Nīmāi soon explained the

mystery to them : 'One who takes a lakh of times Krishna Nāma daily he is *Laksheshwar* to Me; I eat what he offers and to none else I go.' So the followers of my Nimāi Bhagawān chant Krishna Nāma, constantly counting Tulasi beads and keeping the number which has to reach a lakh of times a day."

*Madhu* :- "Mā, why do they keep one finger outside the bag? Is it for holding the bag from slipping?" "

*Mā* :- "No my child, it is not so. Vaishnavas do not touch the Tulasi-mālā with that finger as that finger denotes moksha which Vaishnavas never pray for. They give no value to *moksha*. The devotees of my Nimāi Bhagawān consider it as a deception. My Nimāi Bhagawān converted the *mokshakāmi* great Pandit Sri Sārvabhauma into a devotee, and he became so staunch that thereafter wherever in śāstra he found the word moksha he changed it, while he read into Bhakti. So, faithful Vaishnavas cannot hear the word moksha or ever crave for it. Sri Rāya Rāmananda, a great devotee of Nimāi Bhagawān says: "Just as the foolish crow sucks the bitter nimba fruit while the cuckoo feeds on the mango blossoms, so the unfortunate followers of the path of moksha chew dry wisdom, while the fortunate devotees quaff the nectar of Love of Sri Krishna."

*Madhu* :- By this time as the day was coming to its end the cows were coming back from the field; so mother left to attend to them as it was she who took care of them; she gave each one of them a suitable name such as Shyāmali, Dhavali etc.; whenever she called the particular cow; Shyāmali don't go that side, Dhavali come here, your place is here—immediately they obeyed and showed signs of their pleasure. She patted each one of them and removed the dust from their body with her own hand with a piece of cloth. So she loved them all. I too was fond of calves. I gave them also special names. I played with them, I kept some grass or some food for them in my hands and all at once called for all of them; they came in a herd of eight to ten and each one of them tried to snatch away the food from my hands but I raised my hands; they would jump up; I ran away a few yards, they followed; once again we played like this. When I calmly sat they too lay down keeping their head on my lap and showed signs that I should pet them. When I attended to some one of them it would stretch its four legs to the full extent and fall flat, as if it was enjoying it very



much. What a joy it was and even at this age I cannot resist the rush of love if I find a lovely calf.

It was twilight time; my mother lit the lamp to the Akash-devata when one or two stars were visible in the sky. This is the system even now we find in Bengal. I believe this is to indicate a sign of welcome and ovation (as ladies give *ulludhvanti*) to their beloved Yasodānandana Krishna Who comes back from the field with herds of cow raising the dust to touch the very skies at twilight time after sunset when the crimson colour pervades the whole sky and there is the reflection of the *shyāma* on the earth, and the sweet south-breeze blows touching the creepers and making them fresh with new life and over blossoming flowers of Mādhavi, Mālātī Jui, Shepālīkā. The Gopis of Vrindāvan to whom Yasodānandan Krishna is the very heart and soul and who count a twinkling of an eye as a long yuga, come out to a long distance from their doors to feast their eyes and drink deep the bliss, to quench their thirst and to drag with their two hands into their close embrace their beloved One of exquisite Form Who adorned with a crest of peacock feathers on the crown of His Head, wearing Karnikāra flower on His Ears, a wreath of flowers with five different colours (Vaijayantimāh), swinging over His Chest and wearing a nylon-like fine cloth, and filling the apertures of His flute with nectarine notes from His Lips, as it were, such a Lord appears to them as entering Vrindavan, charming the land with His Foot-Prints as His Glory is being sung by hosts of cow-herd boys.

Now in every house the Ghee-lamps were lit and the Temple bells were going on ringing from every worshipping place.

No sooner was it over then the carpets were spread on the courtyard and many day-lights (Petromax lights) were hung on the erected posts. As news of the advent of the holy men had already spread out like fire, hundreds poured in to attend the Bhajan and discourse that would be performed now by the holy men. On a little raised platform, the holy men sat together with their instruments for performing Bhajan, keeping in front of them a small desk covered with a silk-cloth on which a copy of Srimad Bhagavatam was placed along with a Tulasi pot. Next Sri Sanyāsī Mahārāj came with that portrait of their Prabhupād and their Kunjadā. Seeing all the holy men getting up reverentially, the whole audience also stood up, and

while the portrait was placed on a chair specially kept for it by the side of the Bhāgawata-āsana all did their pranamam and sat. Now after invoking Guru-Gaurāṅga and Vaishnavas in Sanskrit hymns Bhajan began with pin drop silence amidst the audience. They first sang a song glorifying the Guru the sense of which I now know and can render thus :

*'Sri Guru-charana-Padma, the root of Bhakti  
Humbly I meditate upon.  
His grace enables us to get rid of this world  
And towards attainment of Krishna's Feet  
Words of Sri Guru-mukhapadma asserting into the heart  
Nothing else is to be desired for;  
Love at his feet is the highest good,  
Attainment of which makes self-contentment;  
He has opened our eyes, he is our guide here and  
here-after  
He has enlightened us with Divya jñāna  
From him Prema-bhakti is had, and illusion is dispelled;  
His is the glory in the Vedas :  
He is the ocean of mercy, friend of the humble;  
We take shelter at his lotus feet.'*

After a long Bhajan the Sanyāsi Mahārāj gave a Bhāgavata discourse explaining particularly a saying of Sri Prahlāda : "The wise should practise the Bhāgawat dharma in his very childhood; birth as a human being alone bestows on one his greatest good yet such birth is by chance obtainable and is transient too." He went on exemplifying it, "Suppose I approach a young boy and remind him of this great teaching of Sri Prahlāda, in return the young boy will say, 'Wait for a while, I do like it but *Adhyayana Tapa*, study is the tapasyā for me.' Mahārāj continued: "But the knowledge about the objects of this world is nothing but an unwholesome burden and puts one into the inextinguishable fire of mundane tritāpas. '*Sāvidyā tanmatirayā*'—that is the knowledge which surcharges the mind with devotion to God." The Sanyāsi Mahārāj then said, "Suppose I go to a youth and remind him that *Ahāra*, *Vihāra*, *Nidrā* and *Maithuna* are common to all the creatures even to the worst possible creature. So don't hanker after the same petty enjoyment and overlook the very purpose of life." In return the youth will reply, "Sir wait for a while; I will make up my mind to do your bidding. To devote to God in

this life now would deprive me of the pleasure of life. I must do the duty on hand, children, wife and relations are depending upon me. To me 'charity begins at home' is the best religion." But Mahārāj continued, "Forsaking Sri Gaurāṅga to quench the thirst of lust you have sipped the cup of the saṁsāra-Halāhala; how would you get the proper taste? Giving up the advice of the sādhu, you have to lose both the objects of human life." He further said, "Suppose I go to a grand old man and ask him to devote his life to Bhagawan he too will reply: 'Venerable Mahārāj : you are so kind unto me, really I am very grateful to you. I must solely take refuge at the Feet of Sri Mukunda. But kindly permit me for a while to set the family in charge of my children. After they have been educated and got married I will get full leisure and then I would fully devote myself to the spiritual needs.'" Sanyāsi Mahārāj continued, "Oh, what a strong hold of the illusion of the māyā! Aha, does the dog ever bite the bone without any marrow? The aged man feels that the senses gradually fail to obtain the desired objects and finds himself near about death and he expresses to his children that he would be retiring from family affairs and would be devoting the whole time to God's service for obtaining a passport to the upper world. He sits for puṇjā or opens Bhāgavata to read, but the grandsons hasten him to finish the performance quickly or he hears the weeping of his most beloved grandson beaten by his mother doing mischief and he calls for to leave the boy with him. He says, 'wait my child I shall just finish the performance.' His mind is with the child and he does the puṇjā or reading half-heartedly, just finish it up, as if it is an honorary and unpaid task." The whole audience laughed at this illustration; Sanyāsi Mahārāj again continued, "He becomes so much attached to them imagining there is none to care for them except himself" (again all laughed). "Sripād Shankarācārya so said: *Tadāpi na munchati āśhā bandha*— even there he is unable to subdue the desires. What a wonder, on the death-bed even he may say— "Why should the lamp consume oil? lower the wick If the messengers of Yamarāja come to him and say, "Your time is over, we have come to take you Even then he may say "let me hand over the key of the iron chest or pass-book of the bank to my children" (again all laugh). The Sanyāsi Mahārāj concluded his discourses with saying: "After innumerable births this human birth, the rarest of the rare has been obtained; though life is transient and perishable there is still only one means of attaining the true well-being, namely, Love of God; as soon as it is within reach, a wise man should speedily strive to attain



the summum bonum of life, since death may overtake him at any moment."

*Madhu* :- "I got deep sleep there itself; I do not know what next took place that night. While the holy men left our house the Sanyāsi Mahārāj presented a copy of Sri Chaitanya Charitāmrita to my father who kept the book carefully with all the sanctity in his puṣā room and everyday offered puṣā to it. Many a time I desired to get the book, at least for turning over its pages but none could touch the book except my father who on some special occasions only opened it and read out some portion in the puṣā room only. So sacredly this holy book was preserved. But while I had my *upanayana* (investiture of sacred thread) I was allowed to go through this holy book during those holy days of confinement; how joyful days they were! On the day of the actual investiture, first my head was completely shaved followed with ablution in several potsfuls of holy water brought from different holy rivers and then I was asked to put on loin-cloth and hold a Bilvadanda. In due course I was invested with a sacred thread, and the begging bowl of a mendicant was provided after hours together of performance of Yajna by several priests. Then at that sacred moment flashed out in my mind the memory of those sanyāsis and holy men whom I had met before. I had to beg saying '*bhavān bhikshān dadātu*' to the gents and *bhavati bhikshān dehi* to the ladies who all came to put alms into my bowl symbolic of Brahmacharya. They considered themselves fortunate to offer alms to me. Why that was so I now understand. It was for this reason that the Vaishnava sanyāsis are known as Tridandī Bhikshu. But begging has now become a profession in our country; poverty has created the beggars. Is it for the same reason that the sanyāsis of our country have taken to this wandering order and induced themselves into beggary? Do they come to one's door like ordinary beggars for their own gratification? Certainly not. "The saints ever visit the houses of worldly people who are attached to their household and distressed in mind, for the purpose of compassing their eternal good, and with no other motive." They are like bees to collect honey from every good flower and preserve it for devapūṣā. Mādhava (Krishna) is the sole Enjoyer of everything; they come to the people's door to beg for some sacrifice of their attachment to offer it to the service of God thereby generating spiritual *sukṛiti* in them which leads to the awakening of the soul.

They not only do this much, but they extend their extreme grace to the world as we find one Tridandi sanyāsī Prabodhānanda Saraswatī, a staunch follower of Sri Chaitanya Deva saying: "With all possible humility falling at your feet I beg unto you, Oh sādhas, (as if you all are sādhus), bidding goodbye to everything from a distance offer the devotion of your heart to the Lotus Feet of Sri Chaitanya Chandra and thus getting rid of māyā attain the summum bonum of human life." In this context we recollect how our most Beloved God of Divine Love-Embodiment Sri Gaur Hari sent His Own Other-self Srīman Nityānanda Prabhu, the embodiment of Mercy Itself, and Thākura Haridās to the doors of the worldly people with His behest of Nāma Yajña performance for the deliverance of the world. Sri Gaura Hari said : 'Listen Nityānanda, listen Haridās, proclaim My command everywhere. Go to every house and beg of the people there, "adore Krishna, chant Krishna's Name, study Krishna's lore." They two visited house after house delivering the message: "Say Krishna, adore Krishna, chant Krishna's Name : Krishna is our Father, Krishna is our Mother and Krishna is our Life. For you all Krishna has come on earth in the person of Sri Gaurāṅga." The extremely fortunate one only gave response to their call.

Those three days of confinement I spent most happily. I went through Sri Chaitanya Charitāmṛita, the holiest of books—the episode of Haridās Thākura gave me much solace; particularly his saying like, "Even if it so happens that my body is cut into pieces, yet impossible is it for me to give up chanting of Krishna Nāma for a while even"; and also what he said during his *niryāna* (disappearance), "O Lord (Chaitanya), let me hold Thy Lotus Feet in my heart, and let my eyes feast on Thy moon-like Face; uttering Krishna Chaitanya Nāma with my tongue I do most like—if Thou wilt permit me—to breathe my last." These words made such an impression that I wrote them in bold letters on a piece of paper-board and hung it on the wall of the room wherein many of my future years were spent all alone. This reading of Sri Chaitanya Charita actually became in future years the only solace of my life. Now after getting the right to go into the puṇḍra room with thread on, to perform the puṇḍra, I had the opportunity to read for hours together this holy book daily. In such a way for some years I read the book again and again; it gave me a new light every time.

Spring came down with all her charm; she with all her tenderness and softness wove her fascination all round. The cuckoos were now cu-ckooing, mango blossoms are surrounded by bees and their buzzing sweetened the ears; the south breeze enchanted the heart by bringing the sweet fragrance of the blossomed flowers; one could no more have nightmares in his slumber. At this day-break everything had become afresh; the house-wife attended to drawing *swastika* signs (auspicious marks) before the temple doors; the temple bell went on ringing and the pujāri invoked God: "*uttistha uttistha deva Srinivāsa*;" there is playing of *shānāi* too (nādaswara). By this time my heart got up from its slumber; but still I lament, for, "where is that Deity for Whose installation this temple of my heart is meant? My Lord, is it not built for Thee? Will it be like a State which remains ever without a king or like a grown up girl eternally remaining unwedded." My heart became restless. I burst out with a loud cry. Burnt in agony I became so restless that I picked up some songs from Sri Chaitanya Charitāmṛita and composed some out of my own mental agony and sang them aloud at a very distant place keeping myself quite lonely. Day in and day out, I did like this not knowing what had happened to me and whenever I found myself alone, my eyes turned into clouds of the rainy-season and poured tears copiously. Many nights passed sleeplessly; I prayed: "My Lord, am I abandoned for good? Will my heart not be a seat for Thee?" Suddenly I got drowsiness, I found a sanyāsi most effulgent and with a shining full-moon face lit up I tried to touch his feet; he disappeared. I got up and opened my eyes only to find it was a dream and my mind worked up tears in my eyes. It was not once, many a time I had such dreams; one day I saw myself following the same sanyāsi through the green paddy fields but suddenly I found myself alone lying on the bed. I didn't know what I should do and where I had to go. Shedding tears only had become a solace to me now. One afternoon I went to the out-skirts of the village, sat on the green grass in a mango grove saw the cows and calves grazing at a distance and my heart nearly burst with memories of Sri Krishna. I had a friend, somewhat young, but he could touch my heart with his sweet songs about Krishna. In no time I opened my heart to him. He too shared my emotions and became one in heart with me. I got a book from him in which it was beautifully painted Raghunāth's flight from his house to reach the Feet of the Lord (Sri Chaitanya) at Puri. Noticing Raghunāth's madness after Sri Chaitanya and desire to flee to Him for ever, his parents



confined him in a locked-up room. Therein he heard a sweet voice proclaimed to him: "Raghunāth soon you will meet Me." He turned to the window-side looking in a bewildered state into the blue sky; to his eyes it resembled Krishna, he actually found his Krishna therein calling him. He ran to meet his Krishna but dashing against the rails of the window fell unconscious. The whole house ran to his room and everyone cried out finding him in that condition. Sometimes his parents would send his exquisitely beautiful and queen-like dressed young wife with her last appeal to him, but Raghunāth had thirst only for the Beauty of Krishna; his eyes were practically glued only to that blue sky seen through the window, he turned to no other side; he spoke to the sky, he appeared to talk to some One; sometimes he would laugh and cry so as to break the heart of one who heard him. Raghunāth's bewildered appearance frightened his young-wife and she hastened to leave the room at once.

Raghunāth one day was no more to be seen in the room. Some one had helped him, but how and who, no one could guess although several police were on guard round the clock. Raghunāth was very clever he knew that his father would send men all round to search him out and get him back home. He avoided all possible roads which lead to Puri but he journeyed through forest routes to reach to the Feet of his Lord (Sri Chaitanya) Who delivered him from the whirlpool of worldly life.

Madhu:- Now I confidentially disclosed to my friend that I could no more stay at home. I was suspected by my parents to be mentally unsound although I tried to show to them my mental equilibrium. One night I followed the suite of Raghunāth. I had in mind no particular place to reach but I had as my destination that place where I can rest finally in the Hands of my God. I avoided all possible roads in order to escape any possible intervention ; I ran through the ploughed rough fields without even knowing in which direction I was going. Believe me, suddenly I found a light most effulgent ever seen, in a vision in front of me, and I saw the same sanyāsī Mahāpurusha within the light; he simply smiled and disappeared. I lost my consciousness for some time but I don't know how long it was. I ran throughout the night in my bewilderment and at daybreak I entered into a mango grove. I lay down on green grass and had a short sleep ; in a dream I was directed that I was nearing my destination. I hurriedly got

up, found two ripe mangoes by my side, and believed them to have been left there by that unknown who had guided me all through. I offered them and ate them. I got complete freshness and without any more delay I started on my journey to that even-then unknown place along by-roads. By evening while I was at the out-skirts of a town I saw a jhatkā (horse carriage) running at a distance. My right-eye began repeatedly throbbing; I saw some loin-cloth clad people inside the jhatkā. I hurriedly followed the jhatkā but I was left at a distance as it was running. To my great luck it stopped at a short distance and when I overtook it I found three or four sanyasis with their sticks alighting from the carriage. Though my mind was goading me to meet them quickly somehow I could not proceed farther. I saw that one of them called me. Then I ran to them and to my utter surprise I could recognise one .....that one who had guided me all through. I was struck dumb. Before I could open my mouth, he said : "We are from Sri Māyāpur, the holy Birth-place of Sri Chaitanya Mahāprabhu. We have got an Ashram there. If you want to go there you may go there. Get some change (money) to cross the Ganges." I refused to accept. Next he said, "It is time for the train : we are now going elsewhere. We shall meet you at Sri Māyāpur after a few days," so saying they left quickly, and I saw I was near a station. They quickly got into the train and the cruel engine steamed off, without heeding my throbbing heart. After the train had gone out of my sight I cursed myself, "Alas, what a fool am I? For, he for whom I have been searching, he who is to be my guide, met me and called for me but I could not readily give response to him for which he has thus left me alone." I got completely dejected. But after some time I thought: "Who am I to recognise? He is known through his own grace. If he hides himself, who is there to find him out. Now it will be up to me to follow what he has instructed to me to do." So I once again got after the carriage and proceeded. I came to the holy river bank of the Ganges. I had to cross the river by boat to walk to Sri Māyāpur. I begged the controller of the Ghat that I had no money, but I had to be ferried across to the other bank. 'No concession can be shown' he said. All my appeals had no effect. I sat at a distance and I deeply thought over the problem which faced me. "Oh, this holy river is the Virajā, dividing the *chitjagat* (transcendental world) from *māyā-jagat* (mundane world). Although I am on the bank yet without the authorised passport obtained from the port-commissioner how can I be allowed to be taken across this river, in order to reach the other bank? I have made a grave mistake by refusing to

accept the fare from my unfailing guide who is only Bhava-sāgara kāndāri to me" I burst out into a low-cry, "Oh my saviour, should I be thrown out?" By this time some one came and told me, though I was seated at a distance, (he might have heard my cry) the controller has granted permission to you; come, I shall row you to the other bank in my boat." What was in my mind no one knows. I followed him and got into the boat. I sprinkled some holy water on my head. I was having sleep. I could not know how much time it took for me to reach the other bank. The boatman simply said, "Sri Māyāpur will be about two miles," and left. No doubt it was a moonlit night and I walked a certain distance but nowhere found any road, and I saw even then I was walking on the sand. It was already late in the night, and to my utter distress I could there find none to guide me. "I am talking not of to-day where refugees' colonies are built all along the road leading to Sri Māyāpur. There was neither a rickshaw nor a good road as we now have." I became so tired, even unable to walk a little in my utter hopelessness. I sat down on the sands and was deeply absorbed in recollecting the scene of my chance meeting with my guide near the railway station—I felt as if before me the engine was steaming off. I opened my eyes and to my good luck and extreme surprise I saw a man in milk-white dress proceeding towards me. I stood up; he noticed me and asked me, "Are you a stranger, do you want to go to Sri Māyāpur? I believe, at night you could not trace the path. You may follow me, I am going near Sri Māyāpur? So saying he proceeded on, without waiting for any reply from me. I followed him in my bewilderment and my hopes revived. Due to my extreme tiredness I was slow but he said, "Make haste I can't wait for you, I have to go a long way." At a certain distance he said, "That is Sri Māyāpur, you go now and I have to take leave of you"—so saying he took a right turn and I had to go straight. I came to the gate of a temple (Sri Yogapith) wherein I saw a sādhu who directed me to the Head-quarters, Sri Chaitanya Math. I had to drag my body along with the utmost difficulty; but finally I managed to reach my destination and saw a sādhu to welcome me. I fell at his feet but as I was dead tired due to long journey on empty stomach and without a drop of water to wet my parched throat, I felt dizzy and didn't know what actually happened during that night.



## CHAPTER-II

### AN ABODE OF PEACE

*Madhu* :- "Hearing the ring of *Jaya-Ghantā* I got up. It was just then the darkness of the night was vanishing and the east was becoming clear. I could see one after another people of the holy order with their shining twelve Tilaks on their body assembling before a Temple and each one paying his *pranāmam* to others at the very first sight of each other saying "prabhu Dandavat"—young to old, old to young too. They had only these words in their mouth: 'All Glory to Sri Guru and Gaurāṅga, all Glory to Srīla Prabhupāda and All Glory to Srīla Prabhupāda *prestha*.' It looked, to me as if it was the same group of holy men who had come to our house during my boy-hood, particularly from their jaya-dhwani invocation to Srīla Prabhupāda and Srīla Prabhupāda-*prestha* which reminded me of my prayer to Sri Guru Maharāj (their Prabhupāda) to grant me the privilege of falling at the feet of his beloved, their Kunja-dā. So hope built its nest in my heart at last, that I might be having my supreme good luck to fall at the feet of that divine personality. But my mind all on a sudden turned, leaving my body aside, to my ever-guide who ultimately came into my sight, for the first time, in his gracious physical form near about the Railway Station. I was completely absorbed in meditation upon him and pondering deeply thus: "Is he not the same divine personage as their *Guru-prestha* or Prabhupāda *prestha*? They appear so much alike to me though I find some difference in order and dress. One I see with shirt on and beautiful black hair combed nicely while the other is accoutred like a Tridandisanyāsi with shaven head, holding a Trindanda in his hand and wearing only a loin-cloth." By this time the Temple doors were opened and Mangala Aratric had commenced amidst the singing of songs and playing on different instruments such as khola, karatāl, kāshar, Ghantā etc. It was such good luck for me to see the most beautiful Deities Sri Rādhā-Krishna and Chaitanya, Sri Gaur-Hari. The blowing of the conches the burning of incense, the beating of the drums, the music and the dances, alongside of the chanting of Holy Names, all created a mystic atmosphere. What a joy, what a blessing I had! I prayed to God : "My Lord, I am Thy servant, grant me but the boon of Thy eternal servitor-ship under Your loving devotees." With this began the new and fresh morning of my new life.

It is an enchanting place, it is a kunja with most charming atmosphere; the chanting of 'Gaura-Hari' and Rādhā-Krishna' incessantly by the holy men made one feel as if birds were chirping Gaura-Hari, the river was bubbling Gaura-Hari, and the air was breathing Gaura-Hari—it is an abode of celestial joy: It is like a very heaven on earth. My thirsting soul gets complete rest while uttering the Name of God and solving the mysteries of the universe.

After the Aratric and circumambulation of the Temple I was sent for meeting the Sanyāsi Mahārāj to his room which I saw was packed up with books and Srila Mahārāj was doing his Nāmā japa sitting in a corner on a small seat of palm-leaf. I prostrated myself in obeisance and he too bowed down his head; and providing me a palm-leaf seat like his own he said: "Fortunate one, it is only one who has a spiritual virtue that can come to this Sri Māyāpur, the holiest of holy lands, the Birth-place of our Supremely Beloved Shachi-Nandan-Gaura-Hari, and to get satsanga requires a supremely great fortune." I was surprised and thrilled to know that I was one such fortunate person brought to this holy place to seek peace for my soul. I was deeply pondering over the past incidents of my life that had so fortunately brought me to such a hallowed place associated with Sri Gaura-Sundar's Birth, which is even now thronged by His Own holy men, whose burning torch of devotion is the light of the East, bright enough to illuminate the whole universe. I was as if in a dreaming state but readily I had to respond to the call of the Sanyāsi Māhārāj who wanted to know all about me, although he could have studied in my person my intention; for my madness, though it might appear to be more perturbation to the sophisticated world, it was to the holy men an earnest response to their call. I disclosed my heart and kept nothing hidden from him. After hearing my whole story, particularly how I was led to Sri Māyāpur, the Mahārāj was struck with wonder and remarked, "you are most fortunate indeed, to have met our Prabhupāda-*Preṣṭha* who is the soul of this institution. You may be knowing his name. His name is (reverentially) His Holiness Tridandīswāmī Sri Srimad Bhakti Vilās Tīrtha Goswāmī Mahārāj, and he is the successor of Srila Prabhupāda Om Vishnupād 108 Sri Srila Bhakti Siddhānta Saraswatī Goswāmī Mahārāj and the present President Achārya of this Sri Chaitanya Math and its

branches Sri Gaudiya Maths, about 42 in number, situated throughout India and East Pakistan.\*

*Madhu* :- (I could not control myself, and ventured to ask) "Who is Kunja-dā Mahārāj?"

*Mahārāj* :- (with great emotion) "Our Kunja-dā, he is our Kunja-dā who gives Kunja (shelter to all at the Feet of God) who led you to this place. It is an affectionate Name. He is dearest to our Prabhupāda who gave him the name Kunja Bihāri."

*Madhu* :- (ownself) "what a mystery, what a joy, I now understand that my constant guide is the same person. What a great fortune that I am brought to his feet! Thanks to the mysterious Leelā of Bhagawān, Glory, Glory to His sayings of *Yoga Kshemam vahāmyaham*."

*Mahārāj* :- (Śrīla Mahārāj in a completely absorbed state went on speaking) "Darling this Śrī Māyāpur is the eternal sportive Leelā-bhūmi of our Lord of Love-Transcendent Śrī Shachinandan Gaura Hari. It is the proto-type of the Goloka-Vrindāvan. Even today Śrī Gaura-Sundara with His *pārsadas* is enacting His Transcendental Leelā herein; those who possess a supremely devotional attitude they alone have the fortune to witness it." He continued with greater emotion: "My Prabhupāda said," the devotees of Gaudiya Math, keeping as the vow, an object of their highest realisation, the privilege to be the playmates in the grove (the sportive Leelā-*Shūla*) of Śrī Rādhā-Krishna that is created by him (Kunja Bihāri) offer to serve the Gāndharva-Gīrdhāri with the Dhāma, the Transcendental plane where the Lord descends. That super-mundane personality that is, my most affectionate Kunja Bihāri, will bring about extensive growth of the Tree of Śrī Viśwavaishnava Rāj-Sabhā spreading its branches and twigs over the whole land and wafting incessantly the Kīrtana of the chanting of the fascinating Leelā of Śrī Rādhā-Krishna. The sportive Leelā-Bhūmi will thus be created, wherein, under his care, the wish-yielding Grove will grow with the descent of the transcendental Śrī Vrindāvan Dhāma; and there one could aspire to the highest achievement of dedicating oneself to the service of Śrī Gāndharvikā-Gīrdhāri (Śrī Rādhā-Krishna) under the *Kalpa-vriksha* surrounded on all sides by *Tamāla* Trees."

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\* (now Bangladesh)



*Madhu* :- "Pardon me, Mahārāj, I could not follow you fully. Will you kindly explain it properly to my understanding."

*Mahārāj* :- "Bābā, this is a very secret matter and must not be disclosed to ordinary men. But my tongue goes out of my control whenever the name of my Kunja-dā is referred to. I spoke emotionally, but now that you have got a sincere desire to know it, I will tell you so that you may clearly understand it, but you must not bring it to the public notice, in which case I may lose favour in his eyes. As you know, my Gaura-Sundar revealed His Divinity to the Tairthic Brāhmin who became a chance guest at His door and He got a promise from him that he would not disclose it to others on pain of losing his spiritual virtue if he broke His word." Mahārāj continued: "As Sri Jiva (Goswāmi) was to Sri Sanātana and Rupa (Goswāmis), as Sri Raghunāth was to Sri Swarupadāmodar and as Sri Raghunāth was to Sri Rupa so our Kunja-dā was to our Prabhupād. Our Srila Prabhupād is an eternal personal devotee of Sri Gaura Sundar and in his particular aspect of character he is also an associate (divine companion) to Sri Rādhā as our Kunja-dā also is. They both came together to illuminate the world with the rays of this Sridhāma. My Prabhupād lovingly often said: "This Kunja, Sri Chaitanya Math is the sportive Leelā-bhūmi of Sri Rādhā-Krishna, the proto-type Govardhana-Giri of Vraja wherein Sri Gāndharvikā-Giridhārī and Rādhābhāva subalita-vipralambha-swarupa Gaurāngasundar are the presiding Deities. But it is entirely in the charge of my most affectionate Kunja Bihārī. Under his care and permission alone one may deserve the highest achievement to have oneself enthralled as a playmate in the Grove. We feel if our Kunja-dā had not come to our Prabhupād the world would have missed knowing the unparalleled contribution of Sri Gaura-Sundar. As we know that without Sri Nityānanda Prabhu Sri Gaura-Sundar could not start His Mission, so too our Prabhupād waited upon Sri Kunja-dā's participation for giving a start to his mission. Srila Prabhupād himself said, "He (Kunja Bihārī) first came to me on the very disappearance day of my Gurudeva (Paramahansa Srila Gaur Kishore Dās Bābājī Mahārāj) and he appeared to me like the very self of my Gurudeva. He thereafter, took the entire charge of fulfilling the mission of my Gurudeva; he made me to act according to the gracious desire of my Gurudeva and endowed me over in the yielding lore of the Divine Krishna Sevā." There is no one on earth who could realise our Kunja-dā, except Srila Prabhupād who himself

introduced him to the world, and at the same time our Kunja-dā also made the world know about our Srila Prabhupād who is the very embodiment of our Prabhu Nityānanda Who made even vile Jāgāi and Mādhāi to be the recipients of the choicest Mercy of Sri Gaura Sundar."

*Madhu* :- "I saw the Mahārāj completely absorbed in a divine feeling, and I thought my presence might create some disturbance to his peaceful trance. So I said : 'Mahārāj, I shall come some other time, now I like to see all the places here.' So saying I stood up to take leave of him."

*Mahārāj* :- "Yes, dear one, I shall be a little busy today as there is a festival to be celebrated. Many Vaishnavas will be coming from different places of this Navadvip Mandal. I have to receive them. Should I ask any one to guide you as there are many temples here dedicated to our Gaura-Sundar for perpetuating several anecdotes concerning Him and His Pārsada devotees?"

*Madhu* :- "No Mahārāj, today everyone will be busy with the function. I don't want to disturb anyone."

*Mahārāj* :- "All right, then go; everywhere offer Dandavat pranāmas."

*Madhu* :- While I was taking leave of him I tried to touch the feet of the Mahārāj but Mahārāj prevented me and said: "Don't touch my feet. We cannot permit anyone to do so, as it is against the principle of our teachings which we learnt from our Srila Prabhupād; but on the way whenever you happen to meet a Vaishnava offer him Dandabat Pranām. Let the holy dust of the dhāma be the wealth of your body and the crown of your head."

I came out to visit the Temples. What a beauty spot! It is surrounded on all sides by emerald green fields and the holy Ganges flowing hard by. Far from the madding crowd's strife and strains, this holy land stands in the midst of absorbing silence of meditation and worship. What a joy it is, bringing a thrilling sensation to the heart. With new leaves and blossoms of beautiful flowers in the bowers of spring, the air resounding with the sweet notes of the cuckoos and the humming bees and butterflies, the joy of nature knew no bounds. Every particle of dust of this holy land is inspiring, being hallowed by

the sportive performances of Gaurasundar. A current of life, a flow of love and thrills of cheer are vibrating everywhere. The unbounded ocean of joy seemed to swell and express entire satisfaction, since the lovely Son of the beloved Mother Yashodā of ancient Vrindavān had manifested Himself as the graceful Child of Sri Shachimātā in this land, in order to fulfil His indebtedness to His beloved milk-maid consorts who had become mad with divine Love and had sacrificed all their interests for His entire satisfaction. The Lover and the Beloved, the two Moieties-wholes of Sri Vrindāvan had now become one and the same in their conjoint Form of Gaura-sundar. And the melodious tune of the wonderful Flute of Sri Krishna and the jingling of the anklets of Sri Rādhā have been combined and transformed into the pleasing and peaceful chanting of their Names to the accompaniment of Khol and Karatāls.

I reached first at the Samadhi Mandir of Srila Prabhupād which is of a very great height, covered almost all over with marble. Besides, in its construction has been exhibited great architectural skill which would do credit to even the best connoisseurs of art. In it is worshipped Srila Prabhupād's Image. In front of it there is a spacious and beautiful lecture-hall for Kirtana and discourse. Beyond that is a fine lake called Syāmakunda. All these together present a picturesque sight. I sat before the Temple for a long time as it gave me some solace. When I came out I saw the Math turned into a festive mood. Vaishnavas were coming from all directions. They were like many shining stars with the insignia of Sri Hari's temple on their foreheads and Tulasimālā round their necks; all had the small bags with Tulasimālā in their hands and they were counting the Divine Name with it. Some were loudly singing Mahāmantram: 'Hare Krishna Hare Krishna, Krishna Krishna Hare, Hare; Hare Rāma Hare Rāma Rāma Rāma Hare Hare.' Some of them in a group were singing, "Charming Gaura is dancing there" with the Divine music, to the accompaniment of kholas and karatāls. Some were dancing and singing: 'Sri Krishna Chaitanya Prabhu Nityānanda, Sri Adwaita Gadādhara Srivāsādi Gaur Bhakta Brindā' and slowly proceeding. Joyful tears were streaming down the cheeks of many. The bodies of some were horripilating with joy. I could not go to visit any other temple then. I followed them. They circumambulated four times the Samādhi Temple of Srila Prabhupād and gradually proceeded to Sri Chaitanya Math and jointly performed a huge sankirtana round the temple. They entered into the world of



ecstasy and hundreds raised their hands in *uddanda* dance joyously shouting 'Guru Mahārāj ki joy', Sachinandan Gaur Hari ki joy.' The Math area became surcharged with intense devotion in Nāma Sankirtana. After Bhajan for a long time they took their seats in the Shravana Sadana Hall. By instruction of the Mahārāj the Brahmachari worshippers brought garlands of flowers and put them on their necks. Again kirtana started which was followed by a discourse on Sri Chaitanya Bhāgavata. A portion of '*Sapta-prahara-bhāva*' was read out: "One day at Srivāsā's house amidst the kirtana performance Sri Gaur Sundar sat on the cot of God Vishnu and revealed His Majesty. The devotees present there sang purushasukta from the Vedas and bathed Him in Gangā water. They fully worshipped Him; offering flowers, fruits, sandalwood-paste and varieties of sweetmeats. He Blessed them all. He sent specially for Sridhar to have a glimpse of His revelation. This Sridhāra was just a poor man. He wore clothes with knots at ten places. He lived in a dilapidated hut whose roof was inadequately covered with thatch. Besides, he was not a learned man. He managed to live hard life by selling plantain leaves, flowers and its pith. One half of his earning he spent on worship of Vishnu and he chanted God's Name all the while, even throughout the night. Srimān Mahāprabhu formerly had petty quarrels with him and out of great love He used to play pranks with him. He used to take away the plantain leaves, or core from him at times without paying for them, at others paying too inadequate prices for them. It was as if he wanted to show that God is pleased to accept things only from His devotees.

Sridhar was brought before the Lord : And the Great God Sri Gaur Sundar called him saying : "O Sridhar, you have served Me much with your all; just see Me as I am now. Let Me give you this day Ashta-siddhi." Sridhar raised his head and saw Sri Krishna radiant with effulgence and a Flute in the Hands. Seeing this vision in an ecstasy Sridhar lost his consciousness.

At this time all the Vaisahnavas cried out with restless emotion: "Oh, Gaur Hari, when again will your eternal Transcendental plays catch our sight? "

At the Lord's order, Sridhar regained sense, and chanted hymns. When the Lord insisted on his asking boons, Sridhar asked :—

"Let Him be my Lord in all my births, Who snatched away from me plantain leaves etc., and let the pair of Feet of that Brāhmaṇa picked quarrels with me over many petty things be my Master."

As the Vaishnavas listened to the divine playful activities of the Lord, signs of spiritual emotions began to appear on their persons. Thus they were plunged in the ocean of love and joy.

Now it was the time of Bhoga and āratrica of the Lord. All stood up and amidst Bhajan these rites were performed. Next honouring of Mahaprasādam took place in that long hall wherein at a time in rows hundreds sat with their respective water-pots. The hymns were chanted while varieties of Prasādams were being distributed. After Jayadhwani all partook Mahāprasādam. How delicious and palatable every item was! The devotees, viz., Brahmācharis served the Prasādams with such love and tenderness and in such profusionevery one ate to his heart's content. Particularly the pāyasam (milk and rice pudding) must be acclaimed as a speciality the like of which is not found elsewhere. After the Prasādām all went for a recess.

In the afternoon I was just sitting on a chavutārā (circular masonry seat round a tree) in front of the Nāṭya-Mandir of Sri Chaitanya Math. There is a Tulasi Mancha in the centre of grove of Bakul and Nīmba trees. On both the sides there stand two beautiful Bakul trees round which are chavutāras (circular masonry-seats).

While I was observing round about, Srīla Mahārāj appeared there with Malikā in hand.

**Mahārāj :-** "Have you seen all the temples?"

**Madhu :-** "No, Mahārāj, I went only to Srīla Prabhupāda's Temple where I saw the Vaishnavas coming and I joined them there."

**Mahārāj :-** "Good, I am now going to offer my dandabats in all the Temples; would you like to accompany me?"

*Madhu* :- "Yes, Mahārāj, certainly I will follow. It is my good luck Mahārāj that I will be visiting all the temples along with you, Mahārāj.

*Mahārāj* :- "Come, first we shall go to Bābāji Mahārāj Temple. It is situated on the bank of a beautiful Tank surrounded by a lovely orchard. (showing the Temple) This is the Temple of our Parama Gurudeva, of whom Srila Prabhupād was the only disciple. We both prostrated before the Temple and next did four circumambulations. Then Srila Mahārāj showed the Tank which is known as Rādhākunda and said: 'In the Gaur-Mandal there are places corresponding to all the holy places of Vrajamandal. As Srimān Mahāprabhu through Sri Raghunāth Dās Goswāmī excavated Sri Rādhākunda and Shyāmakunda in Vrajamandal so also through our Prabhupād our Lord planned this Rādhākunda and through our Kunja-dā the Shyāmakunda which you might have seen in front of Srila Prabhupāda's Samādhi temple."

*Madhu* :- "Yes, Mahārāj, I have seen that."

We stepped down and sprinkled some holy water on our heads and then proceeded to the nearest temple wherein in the forenoon function had taken place.

*Mahārāj* :- "This is Sri Chaitanya Math with twenty-nine domes of such formidable height, this temple is considered to be Sri Govardhana Giri of Vraja, where Krishna's highly mystic love-play with Sri Rādhā took place. This is a temple of a unique character. In the central compartment Sri Guru-Gaurāṅga-Gāndharvikā-Giridhārī are worshipped and in the four other closets separately butting out from the central compartment are regularly worshipped the four Vaishnava Acharyas, viz., Sri Rāmānuja, the founder of Vishista-advaita, Sri Mādhva, the founder of Dvaita-vāda, Sri Vishnuswami of Suddha-Advaita-vada and Sri Nimbārka of Dvaita-Advaitavāda. With the establishment of this temple for the worship of the Lord and the great Vaishnava Achāryas our Sri Gurudeva Om Vishnupād Srila Prabhupād Bhakti Siddhānta Saraswati Goswāmī Mahārāj has created a rare place, where all people may enjoy the bliss of divine love, unity and universal brotherhood. Our Prabhupād made a bold attempt to remove the darkness of ignorance, superstition and hypocrisy from the hearts of the people and preached thus in a loud voice:— "Religion is not an instrument of quarrel and fight but a real



source of love and peace. This Sri Chaitanya Math is established to convey the holy gift of the ancient religion and culture observed and preached by millions of sages from age to age in our blessed country, to every door of human society through the medium of discussion and research in a scientific manner in the light brought to bear on them by Sri Chaitanya Mahāprabhu". This is the Head-quarters of Sri Gaudiya Maths. Hundreds of Sanyāsīs and Brahmachāris are initiated here with the mission of our Prabhupād who was a strict adherent to the principles of Sri Chaitanya Mahāprabhu's teachings. They practise these principles in their own lives as religious men and go out on a preaching tour from door to door holding meetings and Bhajan-sankīrtana in the remotest villages. From here missionaries have been sent to other continents also.

We made four times parikrama round the Temple and offered our Dandabat Pranāmas before the Deities. The Nayanābhirām Deities of this Temple are so charming and attractive that it reminds one of the Gopi's sayings:— "Lo, Sakhi don't go to Keshi Ghat, for if you should look upon the most bewitching beauteous Person of Shyāma (Krishna) you will surely be His captive." The Parikramā passage round the Temple is surrounded by a garden of various flowers presenting a beautiful sight and generating a spirit of devotion in the mind.

Next Srīla Mahārāj showed the Nāṭya Mandir (discourse or Lecture Hall) where actually the morning discourse took place. This is a spacious Hall where about a thousand people can sit.

*Mahārāj :-* "This is the prayer Hall; here thrice discourses and Bhajans are conducted, morning, afternoon and evening; contiguous to it in the North there is a stage constructed in memory of the dramatic performance of our Sachinandan Gaur-Sundar with His associate devotees, in which He taking the part of Rukmini Devi as also that of the Divine Mother, moved all the persons present including mother Shachidevi, to tears by presenting peculiar types of charming dances generating a pathetic sentiment. Our Prabhupād, wanted to enact here Divine Dramas with the help of Brahmachāris and Sanyāsīs."

Afterwards Srila Mahārāj took me to the Book Department where I saw about a hundred Math publications; they are in different languages such as Bengali, English, Hindi, Oriyā and even Telugu and Tamil. Some books are voluminous, extending to even 2,000 and 3,000 pages. I was surprised to find this huge publication department of this Institution. On my enquiry Mahārāj said, "These Bengali publications we get from our own press here." (Later on we went to the press which is established just near the Book-department where some of Math Brahmachāris do the composing work). And a Bengali journal Gaudiya also is regularly published 'every month. We have got a beautiful Math in the heart of Madras City in the South wherefrom all our English publications come out. Therefore also an English monthly journal 'The Gaudiya' is regularly published. You see, these Tamil and Telugu books are from our Madras branch and some from Kovvur Math in Andhra Pradesh. There is also one Hindi Monthly coming from our Calcutta Math.

Next to the Book department Srila Mahārāj showed me many buildings some of which are inhabited by the Brahmācharis and Sanyāsis and some are for receiving honoured guests. We now preceeded towards the Prabhupāda's Samādhi Temple and on the way we saw the 'Nadiā Prakāsh Printing Press' owned by the Math for its publications.

We both prostrated before the Temple of Srila Prabhupād.

*Mahārāj :-* "This is the Temple dedicated to our Divine Master Om Vishnupād Sri Srimad Bhakti Siddhānta Saraswatī Paramahansa Mahārāj. This temple is a masterpiece, entirely conceived by our Kunja-dā and every stone of this temple speaks about his love and devotion to our Srila Prabhupād. On that sad day, 1st January 1937, our Sri Gurudeva Srila Prabhupād entered into his Nityaleelā leaving us under the care and charge of Srila Kunja-dā. What a heart-breaking lamentation we had over the calamity. Particularly there was none to console our Kunja-dā. It reminded us of the bewilderment felt by Sri Ragunāth Dās Goswāmī at the disappearance of Rupa-Sanātana Prabhus. I believe Prabhupād revealed himself to him in a vision to console him and to strengthen him once again for bearing the burning torch that he had lit for illuminating the whole world. All the devotees after deliberation decided to lay the Body of Srila

Prabhupād for eternal rest on the bank of Rādhākunda by the side of Srila Bābājī Mahārāj's Samādhi Temple, since Sri Rādhākunda-Tata (bank) is considered by the Gaudiya Vaishnavas as the eternal resting place. A ditch was excavated for the purpose, but finally our Kunja-dā desired that it should be at this present place and accordingly the change was effected. Our Kunja-dā knew the heart of our Srila Prabhupād. And now we come to know that it has served two great purposes. Firstly it has fulfilled Srila Prabhupāda's own desire expressed on his 58th Vyāsapuja day: 'As Prahlāda represents the Garudastambha of Sri Narasimha and initiates the world to His service, as Anjaneya (Hanuman) represents the Garudastambha of Rāmachandra and proclaims to the world the ideal of service of the Lord, so too, representing the Garudastambha of Sri Chaitanya Math I (we) am sheltered herein Bhaktivijaya Bhavana near the lion gate of Sri Chaitanya Math.' Secondly our Kunja-dā might have thought in his zealous service of Prabhupād that all who come to visit this great institute of Sri Chaitanya Math should first pray to Srila Prabhupād without whose permission nobody can have the vision of 'Vinode Bihārī' (Deities of Sri Chaitanya Math). And who knows our Kunja-dā's dream of such a magnificent and sky-touching temple for Prabhupada and excavation of Shyāmakunda in front of this temple? This magnificent Temple is an eternal monument of the loving service of our Kunja-dā to Srila Prabhupād whose heart he had touched. As our Prabhupād when alive never allowed any visitor to go without pouring a few Harikathā (divine talks) into his ears, our Kunja-dā has engraved on the marble pillars of this temple hundreds of slokas from the teachings of Srila Prabhupād so that people on their visit to this Temple may imbibe the spirit of a Harikathā as if Prabhupād were alive and depart with this salutary tonic to cure their worldly disease.

We went down the steps and sprinkled some holy water from Shyāmakunda on our heads. Next we came to Bhakti Vijay Bhavan.

**Mahārāj :-** This palace-like building is another achievement of our Kunja-dā. Due to untiring vigorous preaching all over India by the Sanyāsis and Brahmachāris of the Math Sri Chaitanya Math became too crowded. Srila Prabhupād who always liked loneliness preferred to stay long at a very quiet and sequestered place at Hamsakshetra (about 30 miles from Sri Mayāpur) on the bank of the river Chunnī.



Our Kunja-dā could study the heart of Śrīla Prabhupād, so he made this plan to have this building constructed and thenceforth Śrīla Prabhupād submitted to the will of our Kunja-dā and stayed here all his life. Śrīla Prabhupād himself said : "While I deserved to avoid scrupulously the wealth and the crowd, considering that that might go against my principle of humility that prompted me to be like a blade of grass, and also against my perseverance which rooted me like a tree in perpetual Hari Bhajan, I shifted my residence to Hamsa-kshetra, the loneliest possible place; but my most affectionate Kunja Bābu deeply felt that both the purposes of my life should be served viz., that my constant presence at Śrī Dhāmasevā should be secured and at the same time my loneliness should go undisturbed. He therefore got this building constructed for me owing to the munificence of Śrī Bhakti Vijay and I stayed therefore at Bhakti Vijay Bhavan as the Garudasthamba of Śrī Chaitanya Math."

Now our Kunja-dā (although after his sanyās he has his sanyās name His Holiness Tridandiswāmī Bhakti Vilās Tirtha Goswāmī Mahārāj which is also most suitable and sweet yet we prefer to adhere to Kunja-dā) has now made this building his bhajan-kuteer sitting at the feet of Śrīla Prabhupād. There is a beautiful flower garden in front of this building and a spacious lawn extending up to the samādhi temple of Śrīla Prabhupād covered with green grass which really adds beauty to the Math. To the South of this we find a long valley which is known as Ballāl Dighi (lake) but now except during the rainy months no water is found there and at other times it is being used as a paddy or jute field.

It was already nightfall. We had to give up the idea of proceeding to visit other Maths which are a little far off, as we heard the evening bell for attending the evening Aratrica, Bhajan and discourse which would go on till 9 p.m.

It was about 6 p.m. when the full moon was just rising up in the east, as if it were an affectionate mother with her broad smiling greeting her beloved child. Gradually the moon pervaded her light over the emerald field and the surrounding flower garden took me to a world of fragrance and beauty. Thousands of flowers in multifarious colours with their beauty and fragrance, were like the Pujaris with their fully blossomed love waiting restlessly in earnestness and eagerness for uniting themselves with their only Beloved. Here in the sky the moon

sheds her light upon them raising a high-tide in their hearts. It reminded me of a night at Vrindāvan wherein between every two Gopis there played the Darling of Nanda. But here at Sridham Māyāpur, which is a replica of Vrindāvan, they are initiated with the 8th sloka of Shikshastakam of the Lord Gaurahari, for which reason they ever remain unfaded even when the moon goes down and the night passes off. When in pangs of separation their loveliness becomes thousand-fold, even as it was in Srīman Māhāprabhu Chaitanyadeva while He went to Alānath during the period of Anavasarkala (when there was no Darsana of Jagannatha just few days before car festival) intoxicated as it were, in drinking deep the unique enchanting Divine beauty, particularly thousands of beautiful and most lovely flowers of different varieties in colour and size I fancied that I asked some of them: 'Do you belong to this world or to heaven? How big you all have become?' They seemed to reply: 'It is Srīla Guru Māhārāja's grace and Dr. A.N. Chatterjee's nursing and the productive earth of Sri Dhama have made us so lovely and so exceptionally large. The Dahliā says: "Don't be envious of us; the Devatās of heaven came to enjoy our beauty on one full moon night, leaving aside the beauty of the heaven. Look, to-night the moon hides herself (when a piece of cloud covers the moon) as her beauty has faded before us when we have so fully blossomed with love, with intent to be strewn just at day break at the feet of the beloved Son of the Mother Shachi. Are we not bigger in size and lovelier than the moon of the full moon night?" The Marigold says: Don't think we are less cared for. We are the stars spreading over the whole sky (Dhāma). We are many in one, for we are mari-golds. We may not be big as the Dahliā but if two of us join together we will not be less in size than a Dahliā. Look, how our sweet fragrance attracts the bees for their merry-making with us." Next I went to the rose-garden and accosted the roses: "Are you all only artificial flowers decorated for morrow's function? ' They laughed and said: "Don't insult us, we are quite natural. No artificial thing can be had at Sridhām. When the Dahliā and Marigold can become exceptionally big how can we be different when we are kings among the flowers. May be as plants we are too small but we are quite rich in fragrance, and in size (diametrically) above six inches." Seeing me looking with surprise on them they asked me to proceed to Ishodyān which surpasses the heavenly Nandan Kānan. I soon went there and was struck with wonder looking at the decorated gate of the Kunja. I thought it was artificial decoration for the function and while I

tried to pass the gate the creepers there prevented me and knowing my thoughts they said: "This is the Ishodyān on the bed of Sri Rādhākunda which belonged to Sri Rādhārāṇī. We are the Mukṭālātā. In Vrāja Bhūmī our Lord Sri Krishna once sowed pearls and the creepers that yielded pearls thereof created envy among the Gopis, who thereupon sowed their own pearls, but they did not yield such a crop since Sri Krishna wished that their luster would put in the shade the beauty of His. But now when Sri Krishna taking the hue of Sri Rādhā and Her role came to this Dhāma as Sri Gaurāṅga we took all our liberty to grow and yield these most precious pearls in the loveliest wreaths and bunches in the shape of garland to be put on Him while just now He is expected to enter the Kunja." God alone can say which is of greater value the wreath of these flowers or the pearl! I drank deep the beauty of the Kunja from outside for long and paying my dandabats there I merrily enjoyed other beauties of the Dhama enshrined by Madhavi-lātā, mukṭālātā, and saturated with aroma of blossomed Bel, mallikā, jui, shefalikā, champaka, kāmīni, keli-kadamba with new leaves and blossoms of beautiful flowers in the bowers of spring, the air resounding with the sweet notes of the cuckoos and the humming bees and butterflies—the joy of nature knows no bound—it surpasses the heavenly Nandan Kānan. God alone can say which is of greater value; the wreath of these flowers or the pearl! There exist two beautiful Tamal trees which are most symbolic to the Gaudiya Vaishnavas whose love is mainly based upon the Vipralambha-bhāva (love-in-separation) such as was experienced by the Gopis of Vrindāvan in their zenith of love when the unbearable pangs of separation from Krishna drove them to seek solace by embracing the Tamal-tree. That is why Srīla Sarasvatī Thākura dedicated a temple herein at Ishodyāna to his Guru Paramahansa Sri Gaur Kishore Dās Bābājī Mahārāj who exhausted all his grace upon Srīla Sarasvatī Thākura, his only disciple. Lo! while one looks upon the Icon of Srīla Bābājī Mahārāj he finds him how absorbed in divine union with Sri Krishna. Here one prays: "In my every birth I pray for your feet-dust to crown my head."

Next I stepped to the memorial of Srīla Prabhupād's Bhajanasthali which is remodelled and thoroughly renovated from an artistic as well as cultural point of view. In front of it a beautiful lawn is raised with rose plants all round and with ample space for accommodating over two thousand devotees to listen to the Divine Discourses. On its south is the enchanting



Ishodyan and in front of it the monumental Temple of Sri Chaitanya Math. As one stands here and looks through the two beautiful Bakul Trees: Nayanābhīram Rādhā-Krishna and Gaursundar, one enters into the world of ecstasy. The world and worldliness no more remain with the effulgence of great God pervades the whole Dhāma taking the shape of beauty in different aspects, carries the Glory of the Dhāma into the hearts of the devotees as well as of those who come to visit it. I stood before the Lord for letting my Lord look graciously upon me—the vile sinner and destitute yet I knew what amount of great luck that the Lord had further vouchsafed into Me. I silently entered into the room wherein Prabhupād Srīla Sarasvatī Thākura performed his one hundred Koti Divine Sri Krishna Nama Japa Yagna with severe penance for years together and as I heard, here my would-be Divine Master met him first and got initiated by him and endowed with his whole Divine Grace so as to make him his 'Guru Preshta' (dearest to him) for guiding after him future generations. It was here the two planned which gave a firm and mighty shape to Sri Chaitanya Math and its branches Sri Gaudiya Maths having as their solemn duty fulfilling of the Mission of Lord Gaurāṅga Who had said: 'Let My Name triumph over the whole universe.' I could control my feelings no more. I burst out into tears falling in prostration before the portraits of the Masters whose living presence I saw and prayed: 'Beholden am I, though so poor a being, for there is no other stay for me except to get your freely-given, unreserved mercy for this poor soul who wishes for ever merely to deserve refuge at your feet.' Then I went to an upstairs room wherein I was fortunate to look at the relics of Srīla Prabhupād which are kept with all care and respect. Those fortunate souls who all come to visit Sri Māyāpur and who have not seen that great Divine Master in person, let them feel the presence of that great beloved of the Lord in his Relics.

Next I took leave for the night and became absorbed in many wonderful thoughts.

Next day afternoon Srīla Mahārāj asked to follow him for visiting other temples. From Sri Chaitanya Math a pitched Road leads to other temples. To the South-West of Sri Chaitanya Math at about a furlong and half's distance we reached Sri Advaita Bhavan (temple) leaving to our right several nice guest houses.

*Mahārāj* :- This is the place wherein Sri Advaita Achārya held his Sanskrit Academy and here before the revelation of the Divinity of Gaurāṅga Māhāprabhu the local Vaishnavas held their Bhajan and Bhāḡavata discourses amongst themselves and lamented the condition of the people around who were apathetic towards God. Here Sri Advaita Achārya with his supreme devotion worshipped Vishnu with Tulasi and Ganges water, invoking God to incarnate for driving away the people's apathy to godliness. At his call Lord Gaurāṅga descended on earth. This temple is dedicated to the memory of Sri Advaita Acharya and is worshipped by Sri Advaita Achārya in a sitting posture offering Him Tulasi and Gangā water.

We prostarted before the Temple after circumambulating four times we went to the nearest temple, a few steps to the east.

*Mahārāj* :- This is a newly constructed Temple dedicated to Sri Gaur-Gadādhara. This is also another work of our Kunjadā for the fulfilment of our Srila Prabhupāda's wishes.

We went round the temple four times and offered our prostrated pranām before it. Next we went to another temple. In the gate of this temple I saw in big letters written 'The Khol Bhāḡā Dāḡā.' I waited for Srila Mahārāj to know in detail about it.

*Mahārāj* :- It is Srivās Angan. It was once the house of Srivās Pandit. Here at this very spot Sri Gaurāṅga Sundar with His associate-devotees performed nocturnal Kirtan for over a year before His sanyās. This land is considered as an important one in the career of Sri Gaurāṅga-sundar as the Rāsasthali of Krishna at Vrindāvan. At the close of the Rāsaleelā there follows naturally sporting in the flowing current of the Yamunā, the cognitive essence itself dissolving into liquid bliss on the full manifestation of Love, even so Lord Gaurāṅga at the close of His Kirtan here embracing sanyās showed the cognitive essence of love-in-separation at its highest. There is eternal spring at this place as well as at Sri Chaitanya Math. It is true that even now Srimān Mahāprabhu is enacting His sports here and the mostfortunate ones may have the vision of that. It is in its neighbourhood the Quazi (Moslem Governor) broke a khola for prohibiting Kirtana but that was done in the absence of our Lord, for which the site is

also known as khol-bhāṅgā-dāṅgā (land where a khol was broken). But next day when it was brought to the notice of our Lord Gaura-sundar, He collected all His men who had assembled in thousands and went to the Governor and forthwith the Moslem Governor was converted into a Hindu. Now we find in this temple three compartments; we see in the right one Sri Gaurāṅga Rādhā Krishna Vighrahas, in the central one Sri Panchatattva Vighrahas, i.e., Sri Krishna-Chaitanya, Prabhu Nityananda, Sri Advaita, Gadādhara and Śrīvās, and in the left room Sri Gaurāṅga Mahāprabhu and His followers engaged in kīrtana performances with dancing.

This temple really reminds us of many anecdotes of Lord Gaurāṅga. The beautiful Kunja (grove) of Mādhavilātā is most impressive, we as usual went round the temple four times and prostrated thrice before the Deities. Here I saw a fairly big Kīrtan Hall and a long building for the residence of the Brahmachārī worshippers. There are a few guest houses too attached to this temple. From here we went to that great temple which is about two hundred yards to the south of this temple.

*Mahārāj :-* Now we are at the Birth-site of Gaur-sundar. Our Shachinandan Gaur-Hari in Rādhābhāva duti-subalitām (Sri Krishna with the combination of Rādhā's character and complexion) manifested Himself one full-moon night, during the sportive performance of the Holi of spring festival of Sri Krishna when everybody is immersed in the unbounded ocean of joy. The stained (sakalanka) moon of the sky was being devoured by the demon Rāhu, while the unstained full-moon of the sky took His rightful seat in the delightful lap of Sri Shachimātā, the consort of Sri Jagannāth Misra, as countless people were chanting the Name of Sri Hari. Parama Vaishnava Sri Jayadeva secretly in the Mangalācharana of his Gita-Govinda discloses the Advent of Sri Rādhā and Sri Krishna both combined in the person of Sri Gaurāṅga at Sri Yogapīth. In a mystic way he describes, 'now the religious sky is overcast with clouds and hidden by the deep glades. He wishes that the divine Sport should continue for ever, but in the description he almost implies that the Transcendental glorious Sports of Sri Krishna in Vrindāvan are now looked down upon and have deteriorated into a mundane affair. To the end of Dvāpara Sri Krishna declared: "*mām ekam sharanam vraja*" (Surrender unto Me alone) '*Aham hi sarva yajñānām bhoktā cha prabhureva cha*' (I am the sole enjoyer



and proprietor of every performance). But in this Kali age jīvas are prone to ignore, His personality and supremacy. It would appear that Sri Krishna was afraid of coming down to this earth in all His Supremacy. He felt that it was essential for Him to be accompanied by Sri Rādhā also and so taking Her role (Rādhā-bhāva-dyūti subalītam) He descended.

This huge and magnificent temple, 140 feet high and having three compartments, is surrounded by wide marbled balconies on all the four sides. In the right or the southern compartment are the Images of Sri Gaurāṅga Rādhā Govinda (Krishna), in the central one are those of Sri Gaurāṅga with His two consorts Lakshmi-Priyā and Vishnu-priyā (Bhu-shakti and Leelā-shakti) and in the northern one those of Sri Gaurāṅga and His four associates viz., Sri Nityānanda, Sri Advaita, Sri Gadādhara and Sri Srivāsa i.e., Panchatattva. During the festivals the temple is illuminated with hundreds of electric lights. The show is a very gorgeous one illuminating the surrounding rural landscape to the extent of some miles around. It presents a glorious view which is worth-seeing. The Birth-day celebration of Sri Gaurāṅga is celebrated every year with great dignity and grandeur in the presence of innumerable devotees. Our Prabhupāda introduced Navadvīpa Dham Parīkramā commencing just a week before the day of Advent Anniversary of the Lord. Even now our Kunja-dā is vigorously conducting the same. Several thousands of devotees come from all over India to join this sankīrtana procession which is led by hundreds of Sanyāsīs and Brahmachāris of the Math under the spiritual guidance of our Kunja-dā. They in miles-long procession amidst sankīrtana visit the surrounding nine islands and on the evening previous to the Gaur Jayantī they return to this place hailing 'All Glory to Sri Guru and Gauṅga.' The sight is so enchanting and blissful that thousands come from Calcutta city particularly to witness it. The on-lookers are overwhelmed with joy at the ecstatic dancing and singing of Krishna Nāma by the processionists which appears to bring the Bliss of Vaikuntha down unto them. The extensive court-yard (in front of the temple) is crowded with 20 to 25 thousand devotees, and Sri Chaitanya Math under the able and mighty guidance of our Srīla Kunja-dā manages very smoothly every affair including their shelter and distribution of Prasādam. One greatness of this Sridhām Māyāpur is that according to the desire of our Srīla Prabhupāda, our Kunja-dā, even now has not allowed, any hotel or any trader to come there so as to preserve the sanctity

of Dhām scrupulously. Under the auspices of Navadvip Dhāma Pracharini-sabhā every year on Sri Gaur Jayanti Day a huge meeting is held here when the most dignified people of India are invited to participate in it. They are indeed divine and Blissful days when throughout the day and night devotees pour in with Bhajan and Harikathā. Whoever participates in it will leave the place with regret and those who have not yet joined in it will carry their regrets unto death.

We, after perambulating the temple four times and offering our prostrated dandabats before the Deities, went to the north-east corner of the courtyard in the same compound where there is a small temple under a Nim tree.

*Mahārāj :-* This Neem tree is an off-shoot of the original tree under which Sri Sachinandan-Gaur-Hari made His Advent in the lying-in room of Mother Shachi. See in the Temple the lying-in room which is even now shown with newly born Baby on His mother's lap, being anxiously seen by Sri Jagannatha Misra, His father. There is a tradition that the ladies gave the Divine Infant the Name of Nimāi on account of His Birth under the Neem tree. Every year heaps of earth of this place (from under the Neam tree) are taken out by all the visitors to honour their heads with this holy earth and we have to fill it up with the holy mud from the holy Gaur-Kunda which we shall see next. This temple was a thatched house but our Kunja-dā made this present beautiful temple constructed with its enshrined beauty by one devout soul. At the same time it preserves the old sanctity. We offered our dandabats and four times parikramā of this temple. At one end of this temple exists a big sevak-khanda.

Next, after visiting the temple of Kshetra-pāla Shiva and making a half round of it, we went to the temple of Sri Narasimha which is also in the same compound. On one side of the temple are worshipped Sri Gaurāṅga and Sri Gadādhara and in the other room is Sri Narasinghadeva with Sri Lakshmi-devi. We circumambulated the temple and did our dandabats. This temple is also thoroughly renovated by our Kunja-dā by spending a large amount making it so attractive and enshrined.

*Mahārāj :-* "Our Kunja-dā is very much devoted to Sri Nrisingha Deva. Whenever he takes up any work or goes to any place he devoutly sings, 'Jaya Nrisingha, Jaya Nrisingha

and Jaya Prabhupāda, Jaya Prabhupāda.' He never misses to celebrate Sri Nrisingha Chaturdashi (the Advent day of the Lord) at this place. He gives a lucid discourse here on Sri Nrisingha-deva on that evening.

At a certain distance we saw some quarters which are meant for Sri Vishnupriyā Palli, for the residence of old ladies who are desirous to be exclusive in their Bhajan unattended by any man. We did not choose to go there. During our return we saw many residential buildings for the Brahmachāris and sanyāsīs and to the South of Sri Yogapith Temple the extensive holy tank known as Gaur-kunda. On its north bank we found some mango trees and a beautiful flower garden extending up to the gate. To the south of this tank are the residential High School known as Thākur Bhakti Vinode Institute and also a Basic school started and managed by Sri Chaitanya Math for the purpose of giving boys spiritual training along with secular training. There are quarters for the teaching staff and also a Boarding house for the students. Besides that there is one charitable Government Hospital. It was already nightfall and so we could not go to the school ground; we saw all these only from Sri Yogapith as we had to go back to Sri Chaitanya Math to attend the Aratric. After sprinkling some holy water from the Gaur Kunda on our heads we hurried up to Sri Chaitanya Math. As we were going along many fell in prostration before Srila Mahārāj. On the way Srila Mahārāj said: "We could not go to another temple viz., Sri Marāri Gupta pāt. Tomorrow morning after the discourse I shall give you a guide so that you can visit that temple in the forenoon and come back." And then Srila Mahārāj while walking narrated the episode of Sri Gaurāṅga Mahāprabhu's Boar Manifestation and other incidents that took place at Murāri Gupta's House. He said: "One day the Lord, absorbed in the sentiment of Varāha, came to the house of Murāri Gupta whom He loved as ardently as Sri Rāmachandra did Hanum ān. Murāri forthwith most reverently bowed down to Him, but the Lord shouted out 'Boar, Boar' to Murāri's astonishment. The Lord then directly entered the temple room and assumed the Form of the Boar, asking Murāri to read a panegyric. Murāri was wonder-struck and could not speak. Next with a mere touch of the Lord, Murāri chanted hymns to the Lord. The Lord said, 'Many readers of the Vedas not realising the true import of the Vedas regard Him as without hands, Feet, Face, Eyes etc.' Then assuming an angry attitude, He went on saying: "There is at Kāsi a rogue, Prakāśānanda by name who



incises My Body audaciously declaring it as an illusion. Now I have incarnated to begin the sankirtana. I shall make away with those who cherish hatred against My devotees which I cannot tolerate."

Another time Sri Murāri went into a trance. While he sat for his meal one night he scattered the food that was served to him on all sides repeatedly saying, "O Krishna, eat all this." Next morning the Lord Gaurāṅga came to his place for treatment, as Murāri was a physician, on Murāri's enquiry the Lord said that He got indigestion caused by taking excessive food squandered about lavishly by him in His Name on the previous night. Then the Lord Himself suggested the medicine to be the physician's water and forcibly taking the water-pot from Murāri drank of it to His fill. At this Murāri became senseless and the whole family cried out in excess of divine love.

We reached Sri Chaitanya Math just at the commencement of the time of Aratric of the Lord. After the Aratric all assembled at the 'Sharavan Sadan Hall' for Bhajan which was followed by a discourse, which is conducted everyday. But on that day Śrīla Mahārāj gave a nice talk on Sridhām Māyāpur stating: "Sridhām Māyāpur is not any mundane nomenclature. It is the spiritual name of the transcendental Abode of Sri Gaur-Sundar. If any person does not believe in the Transcendentality of Sridhām Māyāpur for the reason that he can see only a mundane village, such belief is an offence against the Divine Realm. Is there any teacher of religion who has taught his followers that God is a mundane entity? If God is transcendental, can His Realm be mundane? This mundane world is not the realm of God. In this world God is transcendent and immanent. God has His own Realm where He is always visible to all entities who inhabit that realm of un-alloyed spiritual existence. Sridhām Māyāpur is the Realm of God. The Realm of God can manifest her descent to the plane of mortal vision without ceasing to be transcendental.

What does the conditioned soul see when this Divine Realm manifests herself to his mundane view? He sees her in the likeness of a mundane tract. This is not his fault. He has no faculty by which he can recognise the transcendental as such. But that is also no reason why God and his realm are to be without the power of manifesting their descent to this world

for the deliverance of conditioned souls by affording them the chance of His service by the resources of their mortal existence.

Sri Gaurāṅga Mahāprabhu has taught us that Sri Krishna, His Name, Form, Qualities, Pastimes and Realm are not subject to any mundane limitation either of time or space. They are unlimited entities of infinite magnitudes possessed of real initiative. They are not approachable unless we are made eligible for their sight by their mercy. Those who are sincerely anxious to be blessed with the vision of the city of God must follow the advice of those who are themselves accepted servants of the City of God. They will teach them the true method for the spiritual quest which alone makes it possible for conditioned souls to attain the sight of Sridhām Māyāpur where alone they can have the sight of God in His most magnificent Form of the Supreme Teacher of His own service."

With singing the following song the night class was terminated :-

Will there be the dawn of that day  
 When in the groves of Gauradhāna  
 Along the bank of the Gangā  
 I shall be roaming about crying  
 And shouting aloud he Rādhe he Krishna;  
 I shall live on begging from untouchables  
 And drinking water from the Saraswati  
 Overwhelmed in joy of shouting Krishnanāma  
 I shall be rolling on earth in ecstasy;  
 I shall beg for the Divine Mercy  
 From those, the devotees of Sri Dhāma  
 And taking the order of an Avadhuta;  
 When true nature of the Dhāma  
 Will manifest before me  
 I shall be the confident to Sri Rādhā!

Next morning after the Aratric, Bhajan and discourse, accompanied by one Brahmachārī I went to Murārī Gupta's pāt which could not be visited the previous evening. Just crossing the lion-gate of Sri Chaitanya Math over the bed of Ballāla Dighi, as there was no water then, we walked about 1/4 th of a furlong southwards and reached the temple on the other

bank of Dighi. We went four times round the temple and did our prostrated dandabats before the Deities. This is a most lonely place surrounded by a good garden with many jack-fruit trees in it. And also thereafter I visited the tomb of Chand Kazi (which is kept under the management of Sri Chaitanya Math) where there is a beautiful Champaka flower tree as old as over 480 years visited by all Hindus and Mohammadans alike.

Sri Māyāpur under the control of Sri Chaitanya Math extends over a mile, with a beautiful town of Temples yet standing in an atmosphere of absorbing silence of meditation and worship far from the madding crowd's strife and strain. Māyāpur is an enchanted place—the abode of peace. The atmosphere of the place is charming. The chanting of the holy Name of 'Hari' all day and night-takes one to a celestial place. It is more heavenly than heaven itself.

"It is the sacred Vrindāvan of Bengal, hallowed by the dancing steps of the Lord and its air is purified by His noble call to prayer."

What a joy, it brings a thrilling sensation to the heart. Every particle of dust of this holy land is inspiring, being hallowed by the sportive performances of Gaur-sundar. A current of life, a flow of love, the unbounded ocean of joy secured to shed and express entire satisfaction and thrills of cheer are vibrating everywhere.

Sri Māyāpur is the holiest place in Bengal, being the Birth-place of Sri Chaitanya Mahāprabhu. It is the centre of Sri Navadvip Mandala, 32 miles in circumference and on the eastern bank of the Ganges, hardly 120 Km. north of Calcutta. One who goes from Sealdah, should get down at Krishnanagar Railway Station and thence by a light train to Navadvip-ghat which is a distance of 20 miles. It can also be reached by Howrah-Katwa line by getting down at Navadvipdham station. There is a fine motorable road direct from Calcutta to Māyāpur via Krishnanagar. Also there is regular bus service from Krishnanagar to Sri Māyāpur.



## CHAPTER-III

### DISCOVERY OF SRIDHAM MAYAPUR AND THAKUR BHAKTI VINODE

*Madhu* :- (To himself) "Who is this Thākur Bhakti Vinode? Whichever book I touch, I find that it is by Thākur Bhakti Vinode. 'Sri Jaivadharmā' is a great book of synthesis, which gives a bird's eye view of the entire philosophical argumentations and the highest speech of aesthetic culture from the view-point of the philosophy of divine love of Sri Chaitanya Mahāprabhu. Whether it is this 'Jaivadharmā' or 'Sri Chaitanya Shikshāmṛita' or 'Krihsna Samhitā' or 'Bhāgavata-Arka-Marichimālā' or song books like Saranāgati, Gitāvali, Kalyānakalpataru etc.—they are all found to be that of this Thākur. In everything of this Institution I see the hand of Thākur; everywhere his portrait is exhibited in suitable places. The Educational Institution is also named after this Thākur."

I desired approaching the Mahārāj. While I entered into the room of Srila Mahārāj, Brahmāchari Hari, the personal attendant of Srila Mahārāj said, "Dear brother, have you come to meet Srila Mahārāj? He has gone to Sri Yogapith. I am also going there. Let us go, we shall meet him there." No doubt I was in no haste to meet the Mahārāj, but since the Brahmachārijī desired me to follow him I did so.

*Hari* :- 'See, brother, to visit this Sridhām everyday hundreds, and during the festive occasions thousands, come and all these people are so well-looking after and so tenderly treated by the Brahmachāris of the Math that every one goes back with a devotional mind and cherishing good-will for this Institution. Hundreds are served with Mahāprasādam everyday although this Math has got no steady income. To look after this affair it requires about a lakh of rupees every year. This is the greatness of our Guru Mahārāj. We do not know wherefrom he gets such a great amount. He himself once said before us all: "I never ask the disciples to pay me any money nor do I approach any big man. The begging bowl in my hand becomes full although I do not beg for anything. It is Prabhupād who is always behind me." Once it happened, brother, that it was continuously raining for several days, all sides were flooded and Sri Māyāpur appeared like a floating island; during those days there was no such high-road as we have now. So Sri Māyāpur was completely cut off from the

other parts of the world. There were no traders here even as at present. One morning the store-keeper came and reported to Srila Guru Mahārāj, "There is no stock of grain. Everything was completely exhausted last night. Today the rain is so severe and the current of the flooded river is so horrible that no boat can sail to the other side for purchasing. So what can we offer to God, and how shall we entertain the Vaishnava assembly today?"

Srila Guru Mahārāj just thought for a while and said: "It is impossible for any one to go anywhere during this flood. I believe, there should be something with you; never will there be a day when the Deities of Sri Chaitanya Math Who were installed by Srila Prabhupād, and the Vaishnavas here will have to suffer for want of food. I cannot believe that the store of Sri Chaitanya Math is completely exhausted even without a day's grain for the God and the Vaishnavas."

At this the store-keeper became a little angry and said, "Mahārāj if you do not believe me take this key and make a thorough search, and you will find that there is not even a grain for the rats to eat." Srila Guru Mahārāj replied, "You need not become angry. I am not suspecting you. But I boldly demonstrate to you the assurance of Sri Krishna contained in the words '*Yogakshemam vahamyaham*.' Let us all go and search once the store and if at all nothing is found we shall be satisfied with performing loud Kirtan until He will let us find the means".

Hari continued, What happened then is most surprising, and even now while narrating this incident I feel a thrill; when the doors of the store were opened, to our utter wonder just at the entrance a full tin of rice and a full tin of fried mug-dāl were found. Srila Guru Mahārāj immediately left for his Bhajan kuteer, and what happened to us you may realise. With our own eyes we saw this. The rain also stopped and the flood water gradually went down. Similar wonders we have heard about Srila Prabhupād and also Thākur Bhakti Vinode who discovered this Sridhām that had remained unknown to the people for several centuries.'

**Madhu** :- Revered Brahmachārījī, kindly excuse me. I want to know all about this Thākur Bhakti Vinode and it is for this that I wanted to go to the room of Srila Mahārāj and ask him for the complete story.'

*Hari* :- Very good, brother, now we shall go to Srīla Mahārāj, for he will be free by this time. I will ask Mahārāj to tell you about the discovery of this place and also the wonderful life of the Thākur.

We both reached Srī Yogapīth and saw Srīla Mahārāj doing Nāmajapa sitting on a chauutārā in front of the main temple. We first prostrated ourselves before the Deities of the Temple and next approaching the Mahārāj we did the same and sat at his feet.

*Hari* :- (towards Mahārāj) 'While I was about to start I saw Madhu near your room and knowing that he wished to meet your Holiness, I desired him to accompany me. Mahārāj, he wants to know from you about the discovery of this Sridhām and the life of our Thākur Bhakti Vinode.'

*Mahārāj* :- "I am extremely happy that Madhu has come to this very spot wherefrom the light came which enabled our Thākur Bhakti Vinode to locate and identify the Holy Birth-Place of our Beloved Shachinandan in this place.

As we know after the ascension of Srī Krishna from His manifested Leelā the Dwārakā Dhām was flooded over by the sea-water but only the chamber of Srī Krishna was left intact, and it is visible even today, so too Srīman Mahāprabhu's Leelā-sthala, the surrounding lands of Srī Māyāpur, gradually within the hundred years from His disappearance disappeared due to the repeated floods of the Ganges leaving untouched the Mahā-Yogapīth alone, the exact site of His Birth.

Thākur Bhakti Vinode was a Pārsada devotee of Srī Gaur-sundar. The Thākur finally desired to dwell at Srī Vrajā-māṇḍal (Rādhā-kunda, where the Thākur had a Bhajan Kuteer) with a view to lead a recluse life entirely devoted to Hārī Bhajan. But on the eve of his departure he was commanded by the celestial voice of Srī Gaur-sundar Himself: "There is much work left out in Gaudamandal to be done by you. Refrain from going to Vrajamandal." Consequently he camped for some time at the present Navadvīp town. What happened next he himself has narrated in his life history thus: "Thereafter every Saturday I visited Navadvīp and enquired about the places connected with my Prabhu (Gaurāṅga) but the local people knew nothing, steeped as they were in their own selfishness. One night I got upon the roof of the house. It



was at about 10 o'clock at night. While the sky was heavily clouded, I saw towards the North on the bank of the Ganges a palace-like building beautifully illuminated. Next morning I once again observed that place from the roof and found a tall palm tree marking the spot. Next Saturday when I was staying at Ballāldighi at night I had a vision in response to which the next morning I went to that place. On enquiry the grand old men of the place informed me that that was the Birth-place of Srimān Mahāprabhu. I went back to Krishnanagar and made a thorough search in the records regarding that place, and afterwards wrote the article 'Navadvipa dhām Mahātmya,' which was sent to Calcutta for publication."

Thākur sang thus :—

Knowing Navadvipadhām as a replica of Vrindāvan  
I shall dwell in a hut at that loneliest place,  
In the transcendental grove on the bank of Jāhnavi,  
Having sheltered at the Feet of the Son of Shachi,  
I shall drink at all times the nectarine Krishna-nama,  
And shout 'O Gaura-Nitāi, friend of the fallen!  
With tears I shall roam about, shouting 'O Gaur Nitāi'  
The 32 miles circumference of the Dhām  
On both sides of the bank of the Jāhnavi,  
To my good luck I shall find Them under a tree;  
"What a glorious vision I have had,"  
So saying I shall lose my consciousness.  
Having regained consciousness once again  
I shall shed tears at their remembrance.

*Madhu* :- "Is it this place, Mahārāj where the luminous palace appeared which Thākur saw from the present town Navadvip?"

*Mahārāj* :- "Yes, dear youngster; on one night in 1892 our Thākur from the terrace of a house in the present town of Navadvip saw that luminous house by the side of the tall palm-tree. When Thākur visited the place he could recognise the tree and he saw a big mound densely covered by Tulasi plants. When Thākur met the local Mohammedan inhabitants the aged amongst them said that whenever they went for cultivation or even for other purposes something serious happened to them, and so they never ventured to go even by the side of the mound. They were aware traditionally that was the very Birth-place of Hindu's God Nīmāi Prabhu.

Bhakti Vinode Thākur was a man of letters; he knew well that although his discovery of the Birth-place of Srīman Gaurāṅga Mahāprabhu at Sri Māyāpur was out of his intuition from God, and he himself had no doubts, yet he had to wait for an auspicious time to proclaim it, since the educated men were normally unbelieving and suspicious about a divine revelation. So it took the Thākur more than a year to establish the identity of the place to the satisfaction of the public. During this period he vigorously searched out, from all the authoritative books written by the genuine Vaishnavas and also from numerous Government documents, the identity of the Birth-place of Srīmān Mahāprabhu with this place (Sridhām Māyāpur). From amongst the most genuine devotees the Thākur received the support of Sri Jagannāth Dās Bābājī who was then more than a hundred years old and a recognised leader of the Vaishnava world. He unhesitatingly declared this place as the site of Srīmān Mahāprabhu's Birth to which he frequently paid visits and where he used to dance on the Falguni Purnimā day to celebrate the Birth of our Lord.

Thākur Bhakti Vinode now equipped with sufficient material called for a public meeting in January 1894 in Krishnanagar (district head-quarters). Many historians, archaeologists and men of letters of the country supported the said discovery of Sridhām Māyāpur as the Birth-place of Sri Gaurāṅga-sundar (Sri Chaitanya Mahāprabhu). And forthwith a society was formed under the name of Navadvīp-Dhām Pracharini Sabhā for the restoration and improvement of Sridhām Māyāpur. A public fund was started, the land was soon secured and the Deities Sri Gaurāṅga and Sri Vishnupriyā were installed in a thatched hut in the midst of great festivities. But in Thākur's diary we find he kept a note that with a materialist's eye the place looks like an ordinary place with thatched huts but through the Grace of Sri Gaurāṅga what wealth do we see today!— Palatial building bedecked with jewels, very beautiful gardens and gates befitting them greet our sight. Lo and behold! Sri Gaurāṅga and Sri Vishnupriyā are standing in the temple.' What a Divine Image! What a Divine Image! Today when one visits Sridhām Māyāpur he finds how Thākur's vision became true.

At last the stigma was removed from the Vaishnava world for having so long neglected to preserve the Birth-site of their Lord. This is one of the monumental achievements of Thākur Bhakti Vinode.

*Madhu* :- "Is it of the same Dhām Prachārīnī Sabhā the present president Mahārāj is the Kāryādhyaksha?"

*Mahārāj* :- "Yes, dear youngster; the said Navadvip-Dhām Prachārīnī-Sabhā has since been registered under the Societies Registration Act. Thākur Bhakti Vinode as the life-long karyapati of the said Sabhā was in charge of the maintenance of the sevā-puja of the Deities. The ruling Chiefs of the Tripurā State have always been the hereditary presidents of the Sabhā under its constitution. After Thākur Bhakti Vinode, in the year 1914 Srila Prabhupād Bhakti Siddhānta Saraswati Goswāmī Thākur took charge of this Sabhā as its kāryādhyaksha and undertook to complete the work started by Thākur Bhakti Vinode, and he has brought most wonderful improvements of Sri Māyāpur. And after Srila Prabhupād the present Achāryadeva our Kunja-dā, His Holiness Srimad Bhakti Vilās Tirtha Goswāmī Mahārāj is now attending to its affairs in a glorious manner."

*Madhu* :- "Mahārāj, kindly pardon me; why is it that in present Navadvip town pilgrims are misled by being shown some places as the house of Srimān Mahāprabhu and Srivāsangan? And again there are people who say that Sri Rāmachandrapur to the North of the present Navadvip town is the Birth-place of Lord."

*Mahārāj* :- Dear youngster, remember it is Kaliyuga. Under the cloak of religion many hypocrites engage themselves in this sort of business just to earn their livelihood easily. I know a good scholar under whom I studied Sanskrit who had two sons both of whom were illiterate. The pandit started a Harisabhā and installed an image of Mahāprabhu with a view to collecting large sums of money for maintaining his family, and he could do that because it is the system in Navadvip that for having Darshana at any temple one has to pay a fixed amount called Bhet; what a hell they have created! They are degraded to the low level of devala Brahmana from whose hand one should not take even water as declared by the Shāstras. But the pity is that they have plugged their ears as it were and will not listen to reason. As regards the baseless claim that Sri Rāmachandrapur is the birth-place of Mahāprabhu read 'Chitre Navadvip' of Rājarshi Saradindu Narayan Roy, M.A., Pages: 128 to 144. You will also find all details about Sri Navadvip dhām (Sri Māyāpur) if at leisure you read the above mentioned book as well as 'Navadvip' by Dr. S.



Das, Bar-at-law, both of which you may have from me when I go back to Sri Chaitanya Math, as they are our publications. Now I shall draw your attention to some of the most authentic accounts from which you can build up a clear survey of Sri Māyāpur, and recognise it as the Birth-place of Srīman Mahāprabhu: (i) The famous Archaeologist Roy Sri Rāmaprasād Chandra Bahādur says 'that some amount of controversy had been set on foot for some time regarding the exact Birth-place of Sri Chaitanya Mahāprabhu and for the matter of that the location of Navadvīp, the Oxford of India, during the time of Sri Chaitanya Mahāprabhu. He was glad to see that such a large number of educated public of the country were interested as they should be, in this matter of great public importance. He admitted that though there was a good amount of literature on the point, some written by eminent persons well-informed in Vaiṣṇavite literature it would be wiser to have recourse to other materials in an independent way applying the western method of investigation in which he had gained some experience during 30 years of study.

So by tracing the available records of the western people beginning from the 19th century, he attempted to go backwards as far as possible. The historical and geographical records left by Sri William Hunter seem to point out that the Bhāgirathi of his (Hunter's) time cut the ancient sacred town into two, leaving most of its portions to the east of the river.

**First Revenue Survey :-** The first Revenue Survey of this part of the country was held under the British by Major James Rennell from 1764 for several years, and his survey map has been published on an enlarged scale by Major F.S. Hirst, in which Navadvīp is shown in Rennell's time at the conflux of Jalangi and Bhāgirati just within a mile to the south of 'Bharadāngā' and about 3 miles to the east of Jannagar. The place Jannagar is still existing as also Bharadāngā which is now commonly known as Baruidāngā.

From an old map of Sri Richard Temple included in the Diary of William Hodge who was the agent of the East India Company in 1684 the site of Navadvīp is shown to the east of the Bhāgirati. From the geographical description of a drama named Chaitanya Chandrodāya written by Kavi Karnapur in 1573 we can know that the Bhāgirati at that time flowed near Navadvīp from north to south, Navadvīp lying on the eastern side and Kulīā on the other bank.

Brindāvandās in his Chaitanya Bhāgavata written some years after the disappearance of Sri Chaitanya gives us copious descriptions of the geographical positions of Navadvip of Sri Chaitanya's time as well as the relative positions of the neighbouring places. The tomb and remnants of the place of Chānd Kāzī (Moulānā Serājuddīn), Chaitanya's contemporary, lying in Bāmanpukur is admitted by all alike. From the route through which Sri Chaitanya Mahāprabhu went around the then town of Navadvip with a huge sankīrtan procession to chastise the Kāzī who forbade holding sankīrtan, we find that Navadvip at the time of Sri Chaitanya was not bifurcated by any river from Gangānagar and Simulīā in the north to Gadigāchhā and Majdīāh in the South. The village Simulīā was very near to the place of the Kāzī.

In the revenue survey map of Thānā Krishnanagar published in 1917 and in the jurisdiction list of Krishnanagar surveyed in 1849-55, we find the village named Gangānagar (Mouza No. 129) just adjacent to the village named Bharadānga or Bāruidāngā (Mouza No. 130). This map confirms and corroborates both the revenue map of Major Rennell and the accounts of Chaitanya Bhāgavata.

**Description of Chaitanya Bhāgavata :—** The Navadvip of Chaitanya's time must lie in the vicinity of Bāruidāngā and Gangānagar and village Bāmanpukur. The river Khori at present seems to have deflected a little to the north of the place where it flowed during Chaitanya's time. The village Gadigāchhā and Majdīāh described in Chaitanya-Bhāgavata are still intact lying to the east of the Bhāgirathi and a little over 5 Km direct to the south from Gangānagar and Bāruidāngā. From the descriptions of Chaitanya Bhāgavata it is found that Mahāprabhu's Sankīrtan procession leaving His House after dusk went direct north along the eastern bank of the Gānges upto Gangānagar (where it meets the village Tota) and then leaving the Ganges went north-ward and north-east.

So the course of the Ganges was towards the west and from the place up to Majdīāh the Ganges had a direct southward course flowing just on the western side of Navadvip of Mahāprabhu's time. From the descriptions of Chaitanya Bhāgavata it is found to be proved fact that Gangānagar lay on the 4th Ghāt from Mahāprabhu's House. It is quite probable beyond any doubt that the bathing ghāts of populous town like Navadvip were very close and the Ghāt (Prabhu's Ghāt) near

the House of Sri Chaitanya was certainly within less than half a mile to the south of Gangānagar.

Now the attempt to drag the Brith-place of Sri Chaitanya to any place in Bablary Dewangani (Rāmachandrapur) which is about 6 Km from Gangānagar and Bāruidāngā and consequently diverting the course of the Bhagirathi to the west of it is against all probabilities and contrary to the descriptions of the authorities quoted above. So this inference may be dismissed as idle".

Whosoever today visits Sri Māyāpur is fully convinced that Sri Māyāpur is the place of the Lord's Descent as per Mr. Chanda's account.

(2) Mahāmahopādhyāya Ashutosh Tarkabhusan says :— "some new preachers are now creating very wrong impression upon the minds of people saying to them that Sri Rāmachandrapur is the real Birth-place of Srimān Māhāprabhu. If thereby anybody is confused he may kindly have its doubts cleared at the Navadvip-Dhām Prachārini Sabhā at Sri Māyāpur." (3) Famous writer Dr. Dinesh Sen says:— "I have carried thorough research into very many old books and maps and finally have come to the conclusion that the place which is now known as Sri Māyāpur and which has been brought to public notice and glorified by Srila Saraswati Thākur is the real Birth-place of Srimān Mahāprabhu Chaitanyadeva. Never can Sri Rāmachandrapur be the place." (4) The then Magistrate of Krishnanagar on 28th August, 1929 in a suit decreed that all documentary proofs show that Sridhām Māyāpur is the Birth-place of Sri Chaitanyadeva. (5) Men of letters like Sri Motilal Ghosh, the then editor of Amrita Bazār Patrikā, Mahātma Shishir Kumar Ghosh, Dr. Satish Chandra Vidyābhushan, M.A., Ph.D., Sri Lokanāth Goswāmī, Sri Rādhikānāth Goswāmī, Sri Achyutacharan Tatvanidhi, Sāradākānta Padaratna, Dr. Nagendranāth Basu, Sir Gurudās Banerjee, M.A., D.L., Sri Roy Manomohan Chakravarti, and the famous poet Maulabi Mogammel Hog Sāheb and many others who all are very famous personages of the time declared that Sri Māyāpur discovered by Thākur Bhakti Vinode is the place of Lord Gaurānga's Birth. (6) The reputed scholar Mahāmahopādhyāya Pandit Ajitnāth Nyāyaratna of the present Navadvip town also says, "Sridhām Māyāpur, near the Ballāl Dighi is only the place borne out by all authorities as the Birth-place of Sri Chaitanyadeva."



(7) Sri Shyāmlal Goswāmi, author of many books, in his 'Sri Gaurāṅga-Sundar' also records Sridhām Māyāpur as the Birth-place of Srimān Mahāprabhu. (8) The judgment decree of the Calcutta High Court dated 12th August 1896 shows the present position of Sri Māyāpur. (9) It is not Narahari Chakravarty who gave the name of Māyāpur to the quarter of Navadvipa where Sri Chaitanya Mahāprabhu was born. It seems to have been already so called during the time of Sri Chaitanya, because His contemporary writer Prabodhānanda Saraswatī, mentioned it in his Navadvipasataka (verse VI). Sri Māyāpur has been identified with old Navadvipa and described as the Birth-site of Sri Chaitanya in another geographical treatise called Bhavisya Kānda (7th Chapter) Mr. H.H. Wilson believes it to have been written immediately after 1550 (Indian Antiquary, 1891). *Urddhāmnāya Mahā Tantra, Kapila Tantra, Brahmayāmala, kayasthe kaustubha* (pp. 123, 124, 130), are in agreement with one another in identifying Sri Māyāpur maintains its name and continues to exist on the bank of the Ballāl lake. It seems certain that the location of old Nadiā should be round about the area which incorporates the ruins of Ballāl's palace, Ballāl's lake, the tomb and house of Chānd Kāzi and Sri Māyāpur. These places of historic importance lie side by side three Kms or so above the conflux of the Bhāgirathi and Jalangi."

*Mahārāj continued* :- "Leaving aside here books like Sri Chaitanya Bhāgavata, Sri Bhaktiratnākara and many other books written either during Sri Gaurāṅga's time or afterwards, I shall briefly refer to the Purānas and conclude this exposition:

Urddhāmnāya Mahātantre  
Varttateha Navadvipe Nityadhama Maheswari  
Bhāgirati-tate purve Mayapuramtu Gokulam

Kapila tantre :—

Jambudvipe Kalau ghore Mayapure dvijālaye  
Janitva Pārshadaih sārddham kirtanam kārayitshyati ||

Brahma Yamale :—

Athavāham dharādhāme bhutvā mat bhaktarupadhrik |  
Mayayamcha bhavishyāmi Kalau samkirtanāgame ||

Navadvipasatakam :—

Ye Mayapura-vaibhave Shruti-gate-api ullāsinono kholāh,

Bhaktiratnākara :—

*Mayapurancha* tanmadhye yatra Sri Bhagavat Griham ।

*Madhu* :- "I find that many books were written by this Thākur and so I believe that the Thākur was a very great soul. He was really a great devotee of Sri Chaitanya Mahāprabhu. His discovery of Sri Māyāpur is a great contribution to the people at large. In this respect the Thākur should be worshipped by the people."

*Mahārāj*:- "Indeed, so. Thākur Bhakti Vinode was not only a devotee, or merely a great man, in the eyes of the people but the Thākur was an eternal Pārsada devotee of Sri Chaitanya Mahāprabhu. The Pārsada devotees of Bhagawān are free from the lures of *māyā*. They know not the troubles of *māyā* and the karma chakra or the rotative principles of *māyic* action and its result. But sometimes they are sent by God Himself with His mission on this earth to establish righteousness, love and compassion on this earth and to rescue wrecked jivas; like huge engines, they carry hundreds of fortunate passengers in several compartments, from this world of decay and death to the world of Bliss and eternal happiness. They are born and they die as if they were mortal men. But really it is not so. They descend from that world of Bliss and after the fulfilment of the mission they go back when their task is over. Avirbhava and Tirobhāva are the terms of the *śāstras* pertaining to this phenomenon.

We know when Sri Rādhā and Krishna combined together descended as Gaurāṅga or Sri Chaitanya Mahāprabhu, Krishna's associated devotees made their advent also, to fulfil His mission of the Descent. After Sri Chaitanya Mahāprabhu, the Sad Goswāmīs of Śrī Vrindāvan (Śrī Rupa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhatta Goswāmī, Śrī Jiva Goswāmī, Śrī Gopal Bhatta Goswāmī (who came from the Śrīvaiṣṇava sect of Srirangam), Śrī Raghunātha Dās Goswāmī, especially Śrī Rupa Goswāmī and Śrī Jiva Goswāmī, became Sārvabhouma in the Vaiṣṇava world the entire treasure of the kingdom of Transcendental-love was laid open before the devotees on the earth by them in their works. The very heart of Sri Chaitanya Who came to give a taste of His Transcendental (Erotic Love which is the climax of Divine Love would be proved by Śrī Rupa Goswāmī, and this was observed by Sri Chaitanya Himself. While Sri Caitanya danced in ecstasy before the Jagannāthadeva in the Car procession and

gave expression to His feeling in songs, none but Sri Swarupa Dāmodar could expound them. One day Lord Sri Chaitanya came to meet Sri Rupa who was then staying with Haridās Thākura at Puri itself and suddenly lighted upon a manuscript of Rupa's work (*Yah Koumāraharah sa eva hi*) it gave Him such extreme delight, that He gave a hearty embrace to Rupa and said, "How is it that you have been able to reach the very depths of My heart, and read My innermost thoughts?" Turning to Swarup Dāmodar who accompanied the Lord, the Lord said, "How can Rupa expound the most secret feelings of My Heart?" In reply Swarup said, "Lord, it proves Your unreserved Grace upon Him."\* Though the Gaudiya Vaishnavas have their benediction from all the Goswāmis of Sri Vrindāvan yet they are proud of entitling themselves as Rupānuga Gaudiya Vaishnavas.

After these Goswāmis, this same spirit embodied in the exposition of Sri Chaitanya Charitāmrita by Sri Krishna Dās Kavirāj Goswāmi and in the preaching and devotional songs of Sri Srinivāsa Achārya, Sri Narottama Thākura and Sri Shyāmānanda Prabhu. When there was a sign of decline in the sect in the 18th Century, Sri Viswanāth Chakravarty and his ardent pupil Sri Baladev Vidyābhushan renewed it and fostered it. After them there prevailed a dark period spreading over about a century. During this long period we hardly find a single devotee who could take hold of it to preserve its sanctity. So eventually very many off-shoots sprang and spread in all directions. The so-called followers misconstrued its transcendental Erotic principle and brought about such degradation that there was a demoralisation of society. Secondly it was perverted by the interpolation of ever so much of the popular cult and of materialistic smārta-vāda then prevailing in the caste-ridden Hindu society. The current of pure devotion, the true life-force of all theistic Sādhana on earth, was thus adulterated. The educated section of the people turned away from it and many were the converts to Christianity. In Bengal there was born a creed called Brāhma Dharma which got an impetus from the prevailing nationalistic line of thinking and which adopted Western customs and manners in social life, abandoning all traditional spiritual Sādhana considering them as made up of superstitions, handed down from age to age, and so all the more condemnable. In a degenerate middle-class society which had come to a stage of political and social decadence, men almost

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\* C.C. Antya 1/84-86.



found a haven in the simple teachings of Sri Rāmakrishna, a saint of Bengal followed no consistent line of Sādhanā handed down to any line of Āchāryas, ancient or modern, where they could moor the ship of their spiritual life for the time being. Swāmi Vivekānanda, dedicated his life to propagation but in a very different form what Sri Rāmakrishna inculcated in his life and teachings. He learned individualistic sādhanā into a popular one and spread it among the English educated people. It was the dark age of Vaishnavism in Bengal bringing about many abuses and evil practices among the Vaishnava followers. Vaishnavism was almost abandoned by the educated section of people. Its literature was hardly read. Kirtana was looked upon not as a form of prayer, but as a means of gratification by people of loose morals. Most of the Vaishnava followers of the period lost their high standard of morality; they ceased to love asceticism, intellectual superiority and devotional fervour which were the main characteristics of the previous Vaishnava masters.

At this period when Gaudiya Vaishnavism had almost entirely lost his pristine glory, Sri Thākur Bhakti Vinode who is commonly known as the pioneer of Bhakti cult of the era and a Pārshada devotee of Bhagawān, by his teachings and life tried to bring back its past glory. A vast literature incessantly flowed out of his pen and Thākur Bhakti Vinode was able to write more than a hundred books in various languages on Vaishnavism, each of which is of abiding merit. He studied the whole Gaudiya Vaishnava literature in comparison with the philosophy and literature of the West. He was in constant touch with the leaders of the other movements of the day. He was the pioneer in acquainting the educated people of the day with Gaudiya Vaishnava philosophy. He successfully created an interest among the educated public in Vaishnava religion and literature. Thākur Bhakti Vinode successfully placed before the public true Vaishnavism as preached and practised by Sri Chaitanya Mahāprabhu.

The age of new Gaudiya Vaishnavism set in. His discovery of Sridhām Mayāpur, the Birth-place of Bhagawān Sri Chaitanya Mahāprabhu, gave a new impetus to its propagation. In his writing it was proved that empiric knowledge is too incompetent and inadequate to approach or comprehend Sri Krishna and His Reveals, as He is not a historical or an allegorical figure or a fanciful creation of an imaginative brain, deified as the object of worship. Human

sentimentalism must be differentiated from the loving attitude of a pure devotee of God. If we shake off the trammels of mundane longings and cling to the unalloyed service of the Spiritual Guru, we are sure to realise our spiritual nature.

Thākur Bhakti Vinode was very straightforward. While he was a mere student one day he went to the house of Iswar Chandra Vidyāsāgar. Incidentally Vidyāsagar Mahāsay said, "When we have not seen God, it is better not to discuss about Him." At this Thākur Bhakti Vinode replied, "Sir excuse me, then why have you written 'God is formless, Omniscient' in your Vadodaya book? When you also have not seen Him how then can you give such a definition? It is then incorrect. God is Omnipotent, then why can He not preserve His eternal Form too? God is our eternal Master and we are His servitors. Bhakti is the function of the soul and that Bhakti alone can help us to know God in reality." Finally Vidyāsāgar Mahāsay who was really great, yielded to our Thākur's remarks.

While Thākur Bhakti Vinode was studying at the Hindu School in Calcutta he had as His class-mate Satyendra Nath Tagore, son of Devendra Nath Tagore and elder brother of Rabindra Nath Tagore. From his very boyhood he was contributing English poems to the paper 'Hindu Intelligencer' and was bold enough to address big gatherings in English. Keshava Chandra Sen, many European professors, Padri Dal Saheb, George Thompson Saheb etc. were regularly attending his lectures. In the year 1856 when he was only about 18 years old he wrote a beautiful novel 'Poriyed' in English. The Padri Dal Saheb appreciated it so much that he requested the Thākur to write in the same style about the atrocity of the zamindars but our Thākur whose life had quite a different purpose did not agree to that. Our Thākur moved very closely with the Tagore family (especially Rabindra Nath) who were Brāhmanas. Thākur Bhakti Vinode considered Dvijendra Nath Tagore and Satyandranāth Tagore as his elder brothers. Many years he spent with them in discussion of religion and sanskrit literature but instead of he being influenced by the Brāhma Dharma the Tagore family began to admire the great spirit of Thākur Bhakti Vinode. How the intelligentsia of the then Bengal honoured him for his masterly writings can be gathered from the appreciation showered on him at a meeting held at Bangliya Sahitya Parishad in the year 1915 addressed by the great scholars of the day. Sir Gurudas Banerjee, M.A., D.L. Ph.D., Vice-Chancellor of Calcutta University and Judge of

the Calcutta High Court in his speech said :— "The Aim of Thākur Bhakti Vinode's life was to use in the best possible way literature for the service of God. As Rupa-Sanātana devoted themselves to writing about God so too does Thākur Bhakti Vinode."

Pānchkari Banerjee (famous Novelist) said: "When we were imitating everything of Europe, when we thought that even religion we shall have to borrow from Europe, at that critical time Thākur Bhakti Vinode opened the doors of Bhakti or devotion to God to us. When we read his books we clearly understand what for he came to this earth. What a high position he holds in all branches of literature and devotional writings especially ! Every article of his, when it came in the papers, was most illuminating and enlightening". Deshaprān Bipin Chandra Pāl said : "The Krishnasamhitā of Thākur Bhakti Vinode gave me much solace. Such an authoritative book on philosophy hardly can be found. The religion of four hundred years back (propagated by Sri Chaitanya Mahāprabhu) is made anew, afresh today by Thākur Bhakti Vinode."

In the Editorial of the Servant Patrikā dated 12th September, 1922 wrote:— "Thākur Bhakti Vinode is one of Sri Mahāprabhu's dearest devotees. His life before us was full of activities in propagating shuddhā-Bhakti or Ātma-Dharma, himself following strictly the path of Sri Mahāprabhu and six Goswāmins and publishing numerous works in English, Sanskrit and Bengali on Bhāgavata Dharma. People who are running after kanaka-kāminī-pratishthā (money-enjoyment-fame) shivered at his appearance, as he laid axe at the root of the tree whose forbidden fruit was being tasted for the last two centuries or so by the so-called preachers in the garb of spiritual guides. He pumped off the stagnant waters and the channel of Bhakti with a stream of sweet and invigorating liquid.

We cannot see him with our fleshy eyes, nor can we know with our passionate mind. The devotees of Sri Bhāgawan only can see him distinctly with their Ātma Jñāna."

To the devotees of Sri Bhagavān, the Supreme Lord, Thākur Bhakti Vinode was a personal and eternal devotee of Sri Bhagavān, appearing in a human form in obedience to his Lord's happy will of pumping off the stagnant and insalubrious



waters of the channel of pure devotion, casting off the dregs and thus putting a stop to the decay of righteousness and exaltation of unrighteousness, whereby the real devotees are protected and apparent ones disappeared.

He was an erudite scholar practical reformer, and distinguished author. This was realised by everyone who had the good fortune of coming into close personal contact with him.

Thākur Bhakti Vinode, was indefatigable in the practice of Suddha-Sanātana Dharma taught by Mahāprabhu and was no less strenuously occupied in the work of restoration of the worship of God at holy sites and the establishment of congregational and individual religious life in the country. But at the same time he was aware that his mission was also to expound to the whole world the teachings of Sri Mahāprabhu which had been and is still misunderstood by people in this country and elsewhere. He directed his attention in the first instance to Bengal. He found that the people had practically no knowledge of the monumental works of the associates and the most illustrious followers of Mahāprabhu. The very existence of many of those works was unknown. Those who gave themselves out to be followers of Mahāprabhu mistook ignorance of the scriptures for devotion and selfish enjoyment for love of God. The educated people had very little practice of religion in any form. The mass and especially women were addicted to Smārta ritualistic practices, the object of which was the attainment of selfish enjoyments. The Pandits were mostly either supporters of such fruitive ceremonies or believers in an abstract form of God devoid of all spiritual pastimes, this latter being the bequest of Godless Buddhism and the teaching of Shankarāchārya. Scepticism among the educated classes coupled with the prevalence of Polytheistic or Neutralistic and negative attitudes on the part of the learned and among the Pandits the country was left without a lead on the path of the eternal religion of jiva viz., the incessant service of Godhead Who is the Absolute Truth, the eternal Existence and the Ocean of all transcendental Bliss.

"Himself practising the dharma, the Lord teaches jiva that if one does not practise dharma himself, he cannot teach it to others." The career of Mahāprabhu embodying the teachings of all the scriptures was the subject that Thākur Bhakti Vinode placed before the people of Bengal in clear and

simple language and with a wealth of learning and depth of spiritual insight that make his numerous works a part and parcel of the scriptures of all countries, explaining in minutest detail, in unambiguous language, the only true religion of all jivas. They deserve to rank with the immortal works of Thākur Brindābandās and of Kāvīrāj Goswāmi as Scriptures of Suddha Sanātana Dharma.

With the object of dispelling the ignorance of the principles of Suddha Sanātana Dharma, Thākur Bhakti Vinode applied himself to publish systematically important authoritative works dealing with the teachings of Mahāprabhu, with exhaustive explanatory notes in Bengali. A few of these publications may be mentioned here: In 1880 he published Sri Krishna Samhitā in Sanskrit with the most leamed introductions, Appendix and Translation in Bengali. In 1886 he published the Gitā with commentaries of Srīla Visvanāth Chakravarti Thākur and his own annotation 'Rasik Ranjan' in Bengali, in 1891 Srimad Bhagavat Gitā with commentaries of Srīla Baladeva Vidyābhusan and his Bengali annotation ('Vidvad Ranjan'). In 1894, Ishopanishad with his Bengali annotation ('Vedarkadidhiti'). In 1895, Sri Chaitanya Charitamrita with his 'Amritaprabhā Bhāshya' in Bengali. In 1897 Sri Brahma-Samhitā with his Bengali annotation in 'Prakāshani'. In 1898, Sri Krishna Karnāmrita with his Bengali annotation. In the same year Sri Upadeshāmritam by Sri Rupa Goswāmi with his Bengali annotation 'Piyusha-Varshini Vritti' and Sri Brihat Bhāgavatāmritam by Sri Sanātana Goswāmi with his annotations in Sanskrit and Bengali. In 1901, Sri 'Bhagavatarka-marichimāh' and in 1904, edited Satkriyā-sārdipikā—a Vaishnava Smṛiti by Srīla Gopāl Bhatta Goswāmi.

This was supplemented by the publication of original works in Bengali prose and verse. Some of the most important of them are— in 1881 Kalyān Kalpataru; in 1886 Sri Chaitanya Sikshāmrita, 1890 Sri Navadvipadhāma Mahātmya, in 1892 Sri Mahāprabhu and His Sikshā; 1893 Sri Saranāgati, Sokashātan, Jaivadharmā, in 1900 Sri Harināma Chintāmani; in 1902 Bhajan Rahasya. The Bengali religious monthly 'The Sajjana-Toshani' was started by him in 1879 and he continued to edit the paper for seventeen years when it was made over to Sri Saraswati Thākur who published thereafter. Besides these Thākur Bhakti Vinode also wrote a number of works in English, Sanskrit, Persian, Urdu and Hindi.

Thākur Bhakti Vinode possessed a style that is easy, invigorating, cheerful, lucid and uniform and enriched with the fresh wealth of an ample vocabulary culled from the inexhaustible store-house of Sanskrit and adapted into Bengali language. In the hands of Thākur Bhakti Vinode has thus been transformed into a powerful vehicle for the conveyance of the sublimest and the most highly philosophical truths of religion with an ease and precision that makes his works highly interesting and at the same time perfectly intelligible to the most ordinary reader including women and children.

Thākur Bhakti Vinode is the pioneer of the Suddha Bhakti Movement that is at present sweeping over the country. In his numerous literary works he has supplied the golden key that unlocks the region of eternal Bliss, to all jivas. The teachings of Mahāprabhu give us the real meaning of the Scriptures, reconciling all differences of opinion that trouble the world. In Mahāprabhu centres the only hope of the future and present of all jivas. But the teachings of Mahāprabhu were not grasped by people of this country and their real significance passed long ago clean out of the nation. Thākur Bhakti Vinode has made the eternal religion live again in his pages. Without his help nobody at the present day understand the teachings of Mahāprabhu or the Absolute Truth. With his help the Absolute Truth can be easily understood. The Absolute Truth alone can reconcile the otherwise irreconcilable differences and discords of this world. It is universally recognised that the truth is bound to prevail over untruth in the long run. But even the Truth can only be grasped by those whose minds are perfectly free and prepared to receive it when it actually makes its appearance. But most of us are not ready to welcome the Truth for its own sake. Thākur Bhakti Vinode tells us that a perfectly pure mind alone is fit to receive the Truth. Perfect purity is not to be found in the world. It belongs to Divinity alone and is imparted by Divine Grace; and God often sends His own beloved to convey His Grace to fallen jivas if only they submit to receive it from him.

Chaitanya Mahāprabhu is his riches, Chaitanya Mahāprabhu is his property—his all in all. This is a dictum of the comparative study of all the thoughts of world-religion and in which we find an end to all religious conflicts and it culminates at the unparalleled and unprecedented



Transcendental devotionalism of Sri Chaitanya Mahāprabhu. He has proved wonderfully and brilliantly that attachment in the garb of perfect indifference, as is characteristic in the monkeys, is detrimental to pure devotion and that this world can not obstruct the flow, and cloud the display of devotion in him who has the good luck of gaining the graceful favours of a *Sad-guru* (a preceptor submerged in devotion and thus versed in the principles of the Veda) and surrendering himself fully and sincerely to him. He proved that mechanically humiliating bending of the body is not the inherent humility of a devotee, and that seeming abstinence from eatables etc., is not devotional apathy. He nicely avoided the two extremes of attachment for and detachment from all objects of enjoyment. His boldness, strictness and sternness in accepting and establishing real devotion and dispelling the apparent one are rarely found.

Thākur was visible in this world from 1838 to 1914. In this span of seeming birth and death all his activities were directed towards removing the eternal distress of the humankind the eternal oblivion of the real blissful condition of the soul and its consequent stuporous identity with the body and the mind and weeding out the field of devotion, as a result of which the sham devotees were brought to book, and the real places of the Birth and earlier Pastimes of Sri Mahāprabhu were brought to light.

We feel the divine nature of the Thākur from the following few lines of his own sayings :—

"Oh Love ! The power and spell begin  
 Now to fuse my soul in God !  
 How can my earthly words describe  
 That feeling soft and broad !!  
 There rests my soul from matter free  
 Upon my Lover's arms,  
 Eternal peace and Spirit's Love  
 Are all my enchanting charms !!"



## CHAPTER-IV

### SIDDHANTA SARASWATI MEETS SRI GAUR KISHORE

*Mahārāj* :- "One day while Srila Thākur Bhakti Vinode sitting on a wooden seat was doing Harinām, Mālikā in hand, at his Bhakti Bhavan at Rambagan, Calcutta, and his most darling Vimalā Prasād (who later on got world-wide fame under the name of Prabhupād Bhakti Siddhānta Saraswatī Goswāmī Mahārāj, being the founder of Sri Chaitanya Math and its branches Sri Gaudiya Maths), a boy of about ten years, most handsome and with twelve uddva pundra-Tilakas beautifully painted on his person was likewise performing Hari Nāma in Mālikā sitting at Thākur's feet. Sri Shishir Kumār Ghosh, founder of Amrita Bazār Patrika who was a very popular person in Bengal then, came to Thākur Bhakti Vinode for whom he entertained the highest esteem and reverence. Shishir Bābu said, "Thākur-dā (elder brother), our champion dramatist, Sri Girish Chandra Ghosh, will be playing Sri Chaitanya Mahāprabhu's Leelā at the famous Star Theatre in Calcutta. I earnestly desire that a great devotee of Bhagawān Gaurāṅga Prabhu, such as you are, should attend the performance along with this most lovely young boy of yours." But the Thākur replied, "To bring Sri Chaitanya Deva upon the stage in a dramatic performance, or even to witness such an impersonation I consider an offence. Characterless actors and actresses will enact the role of Sri Chaitanya Deva, Sri Nityānanda and His devotees, I never can associate myself with such entertainment. If I go to witness such a performance my example will be followed by the children and the younger generations, and I feel that it will spoil their character."

Thākur was then widely known as the foremost devotee of Lord Gaurāṅga in the educated section of the people, so Sri Girish (Girish Chandra Ghosh) Bābu himself came to Srila Thākur Bhakti Vinode and said, "Thākur-dā, those who will stage the drama will all observe celibacy for a few days before the actual performance. They will take only Havishyāṇna (rice and ghee), will bath every day in the Ganges and will observe the daily sacred rituals (Sāṅdhya Kriyā)." Hearing these words the Thākur Bhakti Vinode became very angry and replied, "Then there is no words of hypocrisy then that. While on such occasion they will take the Name of God but nexy they will go on committing sins and thus act a double part just to suit the



people. We can associate ourselves only with those who actually serve God for His pleasure alone; any other kind of association is considered unlawful for a devotee; so we have no option but to dissociate ourselves from those people."

*Madhu* :- "In the modern world every one would vehemently criticise the Thākura's arguments. They now hold that the cinema has a distinct role in educating the people, and so if religion is the best education for the people of the world then the cinema is the best medium to teach the people about our religion. How many different films of Sri Chaitanya have come, into existence today! People who see them shed tears, because emotion is created in them. But we find no reason why the Gaudiya Math Swāmijis even now do not go to see such films! I remember Mahārāj, how the proprietor of a cinema who brought out a picture of Sri Chaitanya once approached the Swāmijis of the Gaudiya Math. He even said that he would present a free show only for the Swāmijis to avoid the public crowd, yet the Swāmijis did not consent to witness it. Was it proper?"

*Mahārāj* :- "This is not the proper place for me to argue on such a subject, so I shall drop the matter after putting a few questions to the public; let them deeply ponder over whether the cinema has bestowed any good on the world or brought into the world a devils' dance! Has it not demoralised the Nations? Has it not brought us to naked barbarianism? Has it not demoralised young people and rendered them characterless? Due to such depraved taste, ladies, who should all appear as motherly characters, are now used in pictorial advertisements in the role of playful mates. Look at any wall in any town and you will find naked ladies' pictures, intended to appeal to the base passion in your heart. This is our culture! Even the newspapers which are expected to build up our national mind display lewd pictures of cinema advertisements often declaring the contents of the show in a blatant formula: only for the adults,' Grown-up girls and boys, although they are just students of colleges, taking every opportunity to witness such pictures. What about their future? Once a proprietor of a cinema said: "Many times we got coins coloured with Kumkum." Wherefrom did these coins come? House-wives keep some coins in their kumkum pot considering that they will thus be in the safe custody of Lakshmi (Goddess of wealth). They never use that money for any purchase. But the boys seem to steal away even such money for purchasing cinema tickets! I cannot understand

how father, mother, sons and daughters can all together go to the cinema. I do believe that the cinema can be of great use. But how can it at any time do good if it makes people always the subjects of their senses? Unfortunately the cinema craze has gone to such an extent that today to inaugurate religious functions or to sing prayer songs cinema stars have got to be invited if one wants to draw a crowd. Political leaders to win the vote require the help of cinema fans. Once it was announced that, to protest against a certain resolution of the Government cinema stars would march on the roads of the city. People from some hundreds of miles distance thronged to the city; there was no room in any hotel. No office of the city worked that day although that was a working day. The full strength of the police force of the whole State was engaged to regulate the crowd, yet it was inadequate. To the great good fortune of the Government, none of the actresses turned up."

*Mahārāj* :- Let us come back to our subject matter. But Madhu interfered.

*Madhu* :- "Is it that Srila Saraswati Thākura was the worthy son of Srila Thākura Bhakti Vinode! 'As is the father so is the son.' Kindly tell me all about Srila Saraswati Thākura. I am really a thirsty soul to know about him much."

*Mahārāj* :- "If an epic is written, in these modern days and could be called the Epic of Bhakti cult of the Vaishnavism, then the life-story of Prabhupāda could very well form the subject matter of such an epic. It was that holy personage indeed who being the founder of Sri Chaitanya Math and Sri Gaudiya Maths, had proved himself worthy to occupy a chair with those greatest religious reformers whom India had ever produced. His holy name has thus undoubtedly passed into the galaxy of those benevolent saints of this mortal world who besides being spiritual teachers had also been Prophets of Righteousness and were apostles of Love as well. He has beyond all doubts, attained the highest seat not only amongst the Gaudiya Vaishnavas but also amongst all the greatest religious teachers and the saintly Achāryas of this world. This was that very holy soul who was gifted with multipotent qualities, and had captivated the hearts of his countrymen in such a way that who-so-ever had a chance to come into contact with His Holiness, (may be he was a Vaishnava of the Gaudiya school or any other person) had loved His Holiness and had dedicated his own-self to the holy feet of Prabhupāda.

Such was the sweet unearthly flower which had first blossomed in an auspicious day of the sweet spring season. And that too in the lands of the Almighty Lord Jagannāth. Not much far off the Holy Temple of Lord Jagannāth, there still stands with all its glory the famous "Nārāyana Chhata" where the sweetest child with all the mystic signs of a Holy, Benevolent and spiritual leader was born on the 6th February 1874 A.D. corresponding to the 23rd day of Magha 1280 B.S., being the 5th day of Govinda 387 Gaurabda at 3-30 p.m. His devoted parents Srila Bhakti Vinode Thākura and Sriyuktā Bhagavati Devi both, had very affectionately named their 4th child after the ever-propitious deity of the Purushottama-Vimalā Devi, so that Vimalā Prasāda, in the fullness of time, would prove worthy of the name.

In his spiritual life Vimalā Prasāda became known as Prabhupāda Srimad Bhakti Siddhānta Sarasvatī Goswāmī Thākura and was the only counterpart of his great Gurudeva Paramahansa Srila Gaur Kishore Dāsa Bābājī Mahārāja. Since the word 'Vimalā' signifies purity and genuineness, as also it stands for unalloyed delight and a clear conscience, the name Vimalā Prasāda would go to spell out the every meaning which denotes nothing but the favour of Vimalā Devi. We had found in him an apostle of purity and genuineness.

It was ordained that such a child of unearthly holiness and purity would be born with the blowing of the pure southern breeze when the birds also had begun to sing the songs of the God's Glory and the animals had grown lovely. The plants too, had put on lovely appearance, flowers of various kinds had blossomed and the air had become balmy and fragrant. The gloomy atmosphere of the chilly winter days, with fog and mist, was no more present and the nature had begun to brighten up all around. The rivers and lakes, and even the high water of the great sea, had become beautifully clear. In the forest the monotony of the dried up branches of those big trees had broken away and the green offshoots of new leaves had adorned the forests and the gardens. And everything was fully bloom.

On such a great spring-afternoon when the shades of the evening was still lingering on the distant horizon for an opportune moment to steal across the graceful sky on that auspicious day of the "Krishna-Panchamī," this great spiritual leader, a teacher of unparalleled intelligence and a genius ever



born with all the grace of a divine soul and mystic signs all over his body descended on the soil of our mortal world; not because he wanted to save the sufferers from the jaws of mortal calamities, but because he wanted to lead the righteous persons to the correct goal also. When he was born at Puri, the sky looked splendid with the wealth of its luminaries attractively displayed and there was a complete absence of unsightly appearing which certainly indicated the cheerful and happy disposition of the nature. The "Red and Blue" horizon on the southern end of the sea at the Puri Beach, not much far off the place where the Prabhupād had first appeared, seemed rather unearthly. It however transpired that the Heaven above was reflected in the blue waters of the great sea. The rays of the setting sun seemed to be dancing in joy on the high formidable waves as if the sea and the sun, had both run crazy with joy, hearing the happy news of the holy appearance of the great, pious and benevolent soul. It was as if known to both, the Sun and the Sea, that this was he who was born on that very day, would in the fullness of time, occupy the golden pages in the history of spiritual leadership."

*Madhu* :- "How is it that Srila Saraswati Thākur was born at Puri?"

*Mahārāj* :- Yes, God's plan is executed in a really mysterious way that in about 1870 A.D. or so Srila Bhakti Vinode Thākur, as it was ordained by the Lord Sri Chaitanya, Who spent His last 18 years in Puri, was appointed in-charge of the Jagannātha Temple by the Government to look after its administration. Srila Thākur stayed with his family very close to the temple where he stayed a number of years; he made wonderful improvement of Sevāpujā of the Lord and also started a regular Bhāgavata discourse centre within the compound of the Temple. And it was most significant that Srila Saraswati Thākur was born there with the presupposition of *hyutkale Purushottamat* that Sri Chaitanya, the Lord of Love-Transcendent what had treasured at Puri that he was ordained to carry from there to Sri Māyāpur and to bestow it unto one and all proclaiming the behest of the Lord viz. "My Name shall reach unto all the villages and towns of the world."

He was born with all those 32 auspicious mystic signs that are found in the person of a Mahāpurusha with divine powers and divine vision. It so happened that when he was hardly a child of six months during the car festival of Sri

Jagannāth, the car stopped at the gate of the residence of Thākur Bhakti Vinode for three days and what a mystery that when the child Vimalā Prasād was brought by his mother to invoke the Lord lo, a garland from the Neck of the Lord fell on the head of the boy ensuring the pre-supposition of the future mission of the boy.

Vimalā Prasād had his education in the Sanskrit College of Calcutta upto the year 1892. But he started his educational career in Ranaghat High School which he left in 1880 getting admission into the Oriental Missionary in Calcutta and in 1883 he entered into the Sri Rampur Union School and left the same being admitted in Metropolitan Institute in Calcutta.

He had an extraordinary gifted brain. While he was 14 years he could handle logarithms and Indian methods of trigonometrical calculations concerning astronomy. He edited two astronomical treatises 'Surya Siddhānta' and 'Siddhānta Siromani' on which Sir Ashutosh Mukherjee, the then Vice-chancellor of Calcutta University, remarked: "The Chair for Astronomy in the Calcutta University is reserved for Siddhānta Saraswati." Even at the age of twelve years, he prepared the Vaishnavas Almanac with the Vishnu Names of months, days of the week, lunar days etc., adjusted according to Sri Chaitanya doctrine and counting the era from His Advent, and he yearly published this Almanac under the name of Sri Chaitanya Math of which he is the founder and observed by his followers. He wanted to start a big academy of higher Astronomy so that the Bengali students should not have to go to Banaras to study it. He started his Academy of Astronomy known as Sāraswata Chatuspāthi in 1891 in Calcutta. Many advanced students such as Satkari Chatterjee, Siddhāntabhusan, Shyāmlal Goswāmi, Lālā Hara Gaur Shankar, Dr. Akendra Ghosh, M.D., and Sharat Chandra Jotish-vinode etc., joined his Chatuspāthi. He started two astronomical journals 'Brihaspati' and 'Jyotirvid' in which he published many Astronomical books and Astrological primers. He got the title of 'Siddhānta Saraswati' on account of his proficiency in mathematical Astronomy. Thākur Bhakti Vinode finding in him the highest type of spirit of devotion added the word Bhakti to his name and thereafter he was known as Bhakti Siddhānta Saraswati as he was called to higher things. He came and joined Thākur Bhakti Vinode at his Godruma Ashram where for the first time in the year 1898 he saw Śrīla Gaura Kishore Bābājī Mahārāj.

Thākura Bhakti Vinode had his Bhajan Kunja at Godrum very near the tree under which Sri Srinivāsa Prabhu and Sri Narottama Thākura had once sat on their way to Sri Māyāpura and had the vision of Sriman Gaur-sundara and Prabhu Nityānanda which ultimately led them to Sri Māyāpura. The Thākura's Kunja is known as Svānandasukhada Kunja which is south of Sri Yogapith of Sri Māyāpura at a distance of about 4 Km. from there.

Sri Gaur Kishore Das Bābaji Mahārāja spent thirty long years in a rapturous mood of devotion and as a confident of Sri Rādhā in Vraja and roamed about the different sportive (Leelā) groves of Sri Rādhā-Krishna (in Vrajamandal). He became known as the famous Siddha Bābaji (realised soul) in Vraja and Gauramandal. When the news of the discovery of the Holy Birth-place of Sri Gaurāṅga-Sundara by Thākura Bhakti Vinode and of the restoration of the place with installation of the Images of Sriman Mahāprabhu and Vishnupriyā reached the ears of Bābaji Mahārāja he decided to spend the rest of his days at Gauramandal which was to him an exact replica of Sri Vraja-Dhāma. He forthwith withdrew himself from Vrindāvan and soon joined Thākura Bhakti Vinode at his Godruma Kunja. What a joy they both felt in their union—even like that of an affectionate mother meeting her heart's darling after long separation, or that of lovers brought together after a long expectation.

No sooner had Bhajan started than both sang aloud the following song, with vigorous ecstatic dancing; sometimes they bathed each other with tears pouring while they embraced and at other times they rolled on the ground with astasāthika-vikāra on their persons :

Sing, sing aloud O my mind  
 The Blissful Names of Nityā and Gaur !  
 Be delighted, be delighted, O my mind !  
 There is never such mercy goes unto an offender  
 As having recourse to that Name Divine,  
 Offence goes, comes premānanda unto ye ;  
 That Name wipes out all offences;  
 Forthwith gives the relish and taste of Krishnanāma  
 Cuts asunder the very knot of Samsāra—  
 (Now I enjoy the sweetness of Krishnanāma)  
 Summum bonum of life is attained therewith ;  
 Vision of Rādhā-Krishna in sportive Vrindāvan



Comes to me through the Mercy of Gaur.  
Oh, say, say all, "Gaur-Natāi !"

This became the normal feature every day while they both met in any Bhāgavata discourse or Bhajan. No one was aware of great purpose of the Supreme Lord when He sent His beloved Gaur Kishore (Bābāji) to initiate Bhakti Siddhānta Saraswatī Thākura and enable him to be the torch-bearer of their mission for the fulfilment of the Lord's behest : "My Name shall reach unto all the village and towns of the world." Their recognition was mutual. Sri Bhakti Siddhānta Saraswatī Thākura could recognise what a great Paramahansa this Gaur Kishore Das Bābāji Mahārāj was who always being absorbed in divine ecstasy.

Sri Bhakti Siddhānta Saraswatī studied thoroughly the 'Sad Sandarbha' of Sri Jiva Goswāmī and other Goswāmī śāstras from Thākura Bhakti Vinode. He was a pure theist and a practical religious man from his tenth year as he was regularly chanting Hari Nāma and even from his seventh year performing Vishnupujā viz., pujā of the Kurma Bhagawān Deity (which was got in the year 1881 during the excavation of earth for the proposed building 'Bhakti Bhavan'). He studied all the literature of Vaishnavism. He was an energetic student. In this state of mind he felt the need of the help of a practical spiritual man to adjust his academical conception of religion with inner experience. He became restless in quest of a practical religious man to guide him towards the realisation of his ideal. During this time, he met the great ascetic Vaishnava Sri Gaur Kishore Das Bābāji Mahārāj. This Bābāji Mahārāj was just what a true Vaishnava should be, just like Rupa and Raghunāth. This saint practised the most thorough going asceticism in his conduct, as a man wholly dedicated to the service of God. He lived a severely solitary life, and avoided the company of men as much as possible. He used to live on uncooked rice or some other grains, or sometimes only on water of Ganges. He seemed to be an incarnation of Raghunāth Das Goswāmī of Vrindāvan or Lokanāth Goswāmī of the 16th century. Lokanāth Goswāmī was the saint who had decided not to accept any disciple lest he should get the feeling of being honoured. He thought himself too humble to be thus edified, and when Sri Narottam Thākura, a prince by birth renouncing everything went to Vrindāvan and begged for initiation from Lokanāth Goswāmī, he was flatly denied the request. Many a time Narottam was refused to be granted

discipleship by Lokanth Goswāmi, but after a long time Narottam's earnestness and humility secured for him the grace of Sri Lokanāth Goswāmi, likewise Sri Gaur Kishore Dās Bābāji Mahārāj had no intention of taking any disciple, lest they should honour him as a Guru. He felt himself, as is often expounded in the teachings of Sri Chaitanya Mahāprabhu, too humble to be elevated to the Guru's pedestal. But Sri Bhakti Siddhānta Saraswati approached him with a prayer to be graced by him with initiation. Sri Bābāji Mahārāj replied, "You are born with a silver spoon in your mouth, you are so very learned, whereas I am poor and illiterate and therefore unable to accept any one as my disciple. It is better you approach some other qualified man who will readily accept you." But, like Narottam Thākūr, Sri Bhakti Siddhānta Saraswati was not to be put off by an initial refusal. He approached Sri Bābāji Mahārāj once again and told him that he would never beg anybody else for initiation, as he was firm and determined. After several such approaches Sri Bābāji Mahārāj said to Siddhānta Saraswati, "I shall ask Sriman Mahāprabhu (Gaurangasundar) about you and your request." After a few days Bhakti Siddhānta Saraswati went with great hope to Babaji Maharāj, but the reply came from Bābāji Mahārāj, "I forgot to ask Sriman Mahāprabhu." Next time Bhakti Siddhānta Saraswati went and fell flat at the feet of Srila Bābāji Mahārāj with choked feeling and tearful eyes, and said : "You are in the Predominated Aspect of Sri Krishna. You alone can deliver me by engaging me in His service. I surrender myself unto You". Srila Gaur Kishore Bābāji Mahārāj replied, "Yes, I got the permission from Sriman Gaur Sundar to initiate you. Have the Ganges bath and get initiation now itself." Thus was Sri Bhakti Siddhānta Saraswati was finally granted initiation by Srila Gaur Kishore Dās Bābāji Mahārāj and accordingly he was given the name 'Sri Vārshabhānavidayitadās in the year 1901. Sri Saraswati Thākūr was the only disciple of Srila Bābāji Mahārāj who endowed him with that light which he was so eager to have. For a full year after the initiation Sri Saraswati Thākūr remained in a mystically over-powered state in consequence of the shock of his new experience in initiation; the astounding revelation of mystic communion with the Personality of Godhead. His spiritual quest had been fulfilled by the grace of Sri Gaur Kishore Dās Bābāji Mahārāj.

This Bābāji Mahārāj was a noble and most humble type of devotee, for he never considered Sri Bhakti Siddhānta Saraswati Thākūr as a mere disciple. He addressed him as

"my Prabhu." Perhaps he was told by God Himself about the greatness of Sri Bhakti Siddhānta Sarasvatī Thākura and his future mission in life. Śrīla Bābājī Mahārāj remarked about Sarasvatī Thākura, "my Prabhu's unshakable observance of devotional rites, his complete detachment from material objects as also his sole love of God in 'His-pangs-of Love-in-Separation' which have struck deep roots in his nature are like indelible marks on the stone such as were observed in the life of Śrī Rupa and Raghunāth Goswāmīs of Vrindāvan."

*Madhu* :- "Kindly tell me further about his great personality."

The keynote of the life of Bhakti Siddhānta Sarasvatī Thākura was seriousness. His tall figure, thoughtful face and penetrating eyes never failed to impress the public as marks of a dignified philosopher. Asceticism was innate in him. In the year 1900 he published his book 'Bāṅge Sāmājī katā' in which he critically reviewed the then prevailing non-vedic thoughts that clouded the religious sky with thunder but no rain. His ambition was then very high. He had already finished his study of the Upanishads and many works on Bhakti literature. He devoted his whole time to the study of Bhakti and philosophical literature and in cultivation of Bhakti. His desire to study the philosophical systems of the world grew very strong and he left for Puri in December 1904 to devote himself to study with undivided attention and master both the Sankarāite and Vaiṣṇavite systems of philosophy before officially taking up the preaching of Vaiṣṇava religion, especially Śrī Gaudīya Vaiṣṇavism in its purest form as demonstrated by Śrī Rupa, Sanātana etc., and before engaging himself to fight Shankara's Māyāvāḍism. Keeping this purpose in view, he contacted the Head of Govardhana Math of Puri. The famous Govardhana Math library was placed at his disposal. He studied Māyāvāḍa literature with the head of the Math. This is the period of his vigorous study, which he continued with unabated energy until he was satisfied that he had mastered the Shankara philosophy. People had misgivings that he might turn into a Māyāvāḍa-scholar. He was the last person to be satisfied with narrow ideas or insufficient knowledge before venturing to pronounce a judgement on any school. Along with his studies of Shankara philosophy, he took up those of Rāmānuja and of Madhva. He thoroughly studied the philosophy of his own Gaudīya School in comparison with that of Shankara, Rāmānuja, Madhva and



Nimbārka. He was not able to gather the literature of the Vishnuswami School until he went to the South of India later. He was perhaps the first Bengali who thoroughly studied the Rāmānuja and Madhvā literature and their history. Sri Bhakti Siddhānta Saraswati then desired to visit the important places of the Madhva, Rāmānuja and Vishnuswāmī sects to complete his studies and knowledge. He set out on his journey to the important headquarters of the different sects of the South. He also visited the places where Sri Chaitanya Mahāprabhu had stayed in the course of His Missionary tour. He visited Udupi, the headquarters of the Mādhvas, Sringeri Math, Shankarite stronged in the South, Srirangam, the important place of the Rāmānuja sect and many others. He met the heads of the respective sects, held discussions with them regarding their history and philosophy and gathered much information. He went, not a sight-seer but as a keen student of the history and philosophy of the important religious sects. During this tour, he made a penetrating search for the whereabouts and particulars of the old Vishnuswāmī sect. He had been able to gather some historical date and some 'paddhati' literature embodying their doctrine. Sri Bhakti Siddhānta Saraswati was perhaps the first scholar to write the history and philosophy of the Vishnuswāmī sect. He was really the living encyclopaedia of the history of the religious sects of India.

He returned to Calcutta from his long and laborious journey with a huge collection of rare books from the South, vibrating with new hope and simmering with new ideas. He was then well-fortified by his wide range of knowledge. Now he became the fearless champion of Vaishnava philosophy against Māyāvādisim. Sri Bhakti Siddhānta Saraswati now began his absorbing devotional life, practising severe asceticism and teaching a few advanced students Bhakti literature. His reputation as a very learned Vaishnava ascetic spread throughout Bengal, Puri and Vrindāvan, wherefrom pupils came to study Vaishnava literature under him. He accepted only those students who were earnest in leading a truly religious life. He had already built Ashramas, one at Sri Māyāpur and the other at Satasan Math, Puri. He contributed articles to the Vaishnava Tosanī, a most popular religious monthly edited by Thākur Bhakti Vinode. Thākur Bhakti Vinode placed him in charge of affairs of Sri Yogapīth, Birth-site of Sri Chaitanaya Mahāprabhu in the year 1905 A.D. He stayed here as an ideal Brahmachari upto February 1909 when he built his quiet and calm āshrama at Brajapattan viz.,

present Sri Chaitanya Math, a short distance from the Yogapith temple.

During his stay at Yogapith one new moon night when pitch darkness was prevailing with showers and thunder at about mid-night, Sri Saraswati Thākur hearing some sound from outside got up from his sleep and came out from the room. He was most surprised to see there his Gurudeva Om Vishnupad Sri Gaur Kishore Dās Bābāji Mahārāj and Srila Bābāji Mahārāj took his own feet dust with both his hands and placed both the hands on the head of Sri Bhakti Siddhānta Saraswati saying, "Be ever immersed in the fruitful lore of Divine Krishna sevā." This action of his was most surprising, for Sri Bābāji Mahārāj never allowed any one to touch his feet, and in his humility he even addressed his only disciple, the Saraswati Thākur as 'my Prabhu'. This Bābāji Mahārāj was living at Kulā on the other bank of the Ganges and at that time he was almost completely blind. On Saraswati Thākur's enquiry about his sudden appearance the Bābāji Mahārāj simply shook his head and said, "Krishna plays many mischiefs with me, and He brought me here now. I shall go back"—so saying he left Sri Yogapith. This Bābāji Mahārāj did just what he desired and none could prevent him. He had a hut on the bank of the Ganges at Kuliā (present Navadvīp town) and often he acted like a mad man (he was really mad after Krishna) roaming about on the banks of the Ganges. He never cooked his food, neither did he beg food at any door nor did he choose to beg from a temple maintained by any family man. He lived on raw rice or some other grains soaked in water or in mud of the Ganges. Almost all the time he used to go naked, and sometimes he wore the clothes collected from the burial ground. Many rich people came to visit him, gave him much money and costly silk or wollen clothes. He accepted the money as if he was badly in need of it. But then looking up at the face of the donor he would say: "so far I have not been able to become a true Vaishnava. You have given these things for the service of the Vaishnavas. I shall send them to Vrindāvan for Vaishnava sevā." Sri Bābāji Mahārāj sent everything to Vanamali Roy who was then engaged in Vaishnava-sevā at Vrindāvan and from time to time he sent letters to him to know whether he used them for the service of the Vaishnavas there.

One day suddenly the Bābāji Mahārāj became a full Bengali Bābu in his dress, wearing a fine ten-cubit dhoti, a

beautiful shirt on and a walking stick in his hand, and went to meet Thākura Bhakti Vinode at Godruma Kunja. The Thākura was surprised to see the Bābāji Mahārāj in such a dress and asked him about the reason for such a sudden change. In reply the Bābāji Mahārāj said, "The apparently abnegating pseudo-aspirants put on the garb of Bābāji, wearing *dor* and *kaupin* (a piece of loin-cloth), but indulge in all sorts of action. So one should feel ashamed to move with the people in Bābāji dress now-a-days. The bogus aspirants have dishonoured the very holy order." 'Srila Gaur Kishore Dās Bābāji Mahārāj caught fish in troubled water of such pseudoism and showed a clear path to the sincere aspirants that as mere growth of flesh of the body does not make one sound in health, so too mere shouting Gaur-Nitāi or mere putting on the garb of a mendicant one does not become so in essence. One must follow in toto the lessons of Goṛā (Sri Gaurāṅga) which alone can have fruit, thereof.' Once a rich king having faith in Vaishnava religion on hearing about the greatness of the Bābāji Mahārāj came to him and humbly prayed him to stay under his roof and bless him with spiritual enlightenment. But Bābāji Mahārāj replied, "if you really want me and if you really desire to be favoured with spiritual enlightenment, then you had better stay in my hut rather than ask me to go to your palace which is the least fit place for me and for such endeavours."

Hearing of the reputation of the Bābāji Mahārāj as a great Paramahansa Vaishnava, a professional exponent of the Bhāgavata one day gave a discourse in the immediate presence of the Bābāji Mahārāj and his light-mannered exposition interspersed with jests to suit the audience, he thought, would get the compliments from the Bābāji Mahārāj. But when he left the place the Bābāji Mahārāj washed the place with cow-dung considering that it had become polluted on account of the presence of this sanctimonious humbug. Sri Siddhānta Saraswati who followed his Guru in this respect, taught his disciples that "A stipend holder or a contractor cannot explain the Bhāgavata. First of all refrain from approaching the professional priest. See whether he devotes his time fully to the Bhāgavata or not." While Sri Bhakti Siddhānta Saraswati was absorbed in the strictest austerity of uttering over three lakhs of Harinām daily and living on very little food just to keep the flame of life burning, here at Godruma Sri Bhakti Vinode Thākura was bed-ridden due to some rheumatic pain for a considerably long period and this opportunity was availed of



by the smārta Brāhmins to vilify the Vaishnava religion by attributing the Thākur's mishaps to Vaishnava doctrine like 'no-easteism' which they held to be irreligious. With a view to establishing the supremacy of the Brāhminical religion (viz., that a Brāhmin by birth is always superior to a Vaishnava, a devotee of Bhagavān Vishnu) they called for a conference which was to commence on Friday, the 8th September 1911 at Valighai Uddhavapur in the district of Midnapur in Bengal. Invitations were sent to all corners of the country; one came to Thākur Bhakti Vinode. The Vaishnava world was entirely depending upon the Thākur Bhakti Vinode who was then the most competent champion and the best authority on Chaitanya Vaishnavism to face the very learned Smārta pandits, but the Thākur was ailing severely. The Thākur roared even in his sick-bed; "In the world of Vaishnavas is there none to silence the mouths of those who contend blindly deluded as they are, by the illusion of triguna māyā? Are there no Vaishnava who could summon the authority of the Shāstras against the smārta bigotry and save the world from such offensive activities?" Sri Bhakti Siddhānta Saraswati being present there forthwith replied: "Saraswati is here: if you streng then me with your blessings, I am sure I can shoulder the burden". Srila Thākur Bhakti Vinode pressed him to his bosom and once again kissed him and blessed him saying: "Yes, you are the best person to carry the torch and light the flame of eternal truth in the hearts of the people, and you will fly the victorious colours of Vaishnava faith on earth. None under the Sun can silence you. Go and do so". Sri Bhakti Siddhānta Saraswati started with the blessings of the Thākur Bhakti Vinode. From Vrindāvan, the strong-hold of Vaishnavas Sri Pandit Madhusudan Goswāmi Sārvabhauma and Sri Pandit Viswambharānanda Deva of Gopiballavapur and a few others in due course joined Siddhānta Saraswati Thākur. But on the other side hundreds of most reputed scholars assembled together with intent to drive into ridicule and defeat the Vaishnavas in no time. Thousands were the on-lookers from both the parties.

Now from the Vaishnava side all requested Sri Bhakti Siddhānta to take part in the debate. Sri Bhakti Siddhānta Saraswati said, "I humbly, but gladly, obey the command of the Vaishnavas with all reverence. Today all the learning that I have gained from studies of the Shāstras will have its fruition." The Sabha started functioning. The opposite party-leader stood up and said, "(i) I declare that a Vaishnava, born

a sudra, although obtaining sacrament as per pancharātrika system, yet never can have right of worshipping the Shāligrāma (Vishnu), (ii) without having been born in a Brāhmin clan and even if he becomes the highest type of Vaishnava yet he will not certainly have the right of initiating any one or becoming a Guru."

Then the Bhakti Siddhānta Saraswatī got up and said that he should be given sufficient time to make every point clear from the Shāstric point of view as the Vaishnavas were not so arrogant as to hold that without any support of the Shāstra they practise anything or advise anything to others. He divided his subject into three parts and on the first day for two hours he explained clearly who is a true Brāhmin. This exposition was so inspiring and thrilling that unanimously he was granted permission to speak on the next two days too to complete his speech. He said, "Even Devarāj Indra salutes with reverence a Brāhmana. Without the favour of the Brāhmana even Devatās of heaven cannot rest peacefully. If any one is favoured by a Brāhmana all the Devatās are also in his favour such is the greatness of a Brāhmana. But we must know who is a Brāhmana? Manava Dharma Shāstra First Chapter S. No. 31 says: "For the establishment of humanity Brahmā, the creator created the human race from his own self dividing them into four groups viz., Brāhmana, Kshatriya, Vaishya and Sudra as per their birth from the respective parts of his body, viz., the mouth, arm, thigh and leg respectively. These are the four castes, all others are low born."

Rik Parishista also echoes the same. Dharmashāstra of Harita (Ch. I-12 to 25 slokas): "For the successful performance of yajna the sinless Brāhmanas are given birth from the mouth of Brahmā... secondly the offsprings of Brāhmana couple are entitled as Brāhmanas." Yagnavalkya (I Ch. 90 sloka) says: "When father and mother belong to same caste their offspring also will have the respective caste." (Manu 10/10/41) : 'In Anuloma viz., a man of high caste when he begets children to a wife of a lower caste, the issues may be assigned to their father's caste yet they are inferior to the actual sons of the parents of same caste. And in the case of pratiloma viz., a man of lower caste when he begets children to a wife of higher caste the issues will have the caste of the father.'

In South India we find many of the Alvars were non-Brāhmins, but all of them are being worshipped. Sri Rāmānujāchārya was even ready to accept remnants of Sri Kanchīpurna, a vaishya by birth but a staunch devotee of the Lord. Sri Jaya Tīrtha of Madhva sect in his connotation to 'Sutra Prakashika' says: 'As per the general law scorpines are born to scorpines but sometimes it so happens that they are manifested out of Tandula (rice) so too one born to non-Brāhmin parents may become a Brāhmin, as seen in Vashista, Agastya, Rishya-shringa, Vyāsadeva etc. And even their descendent are known as Brāhmana-Vaishnava with devotion to God. Bhagawān Sri Chaitanya kept no bar in birth supposition. One who has got faith in God is a Brāhmana, all else are Sudras. A smṛiti text says that every one by birth is a Sudra and through purification one becomes a Brāhmana."

Yudhisthira says : "If the qualities of a Brāhmana are found in a Sudra, then the Sudra is not a Sudra and if these qualities are not found in Brāhmana then the Brāhmana is not a Brāhmana. Again we find, though a Brāhmin is glorified very much in the Shastras, in the same shāstras (Dharma Shastra of Vishnu 93/7-13 and Manu dharma 4/192 and 4/195-200) it is also said that even a pious man should not offer a drop of water to a pseudo-Brāhmana (Bidāl Vratī) and ..... devala Brāhmana ....."

But he who possesses devotion to Transcendental Personality of God-head is a true Vaishnava. Each and every one has a right to Vaishnavism and has equal right to all the actions of devotion. Low born men have also a right to devotion: this is admitted by all the Shāstras. God Himself says: (Gitā IX/32) 'O Pārtha, women, the Vaishyas and the Sudras as also those who have taken their birth in low origins may also attain the summum bonum of life, if they only take refuge in Me."

In the Kāsi Khanda, too, (Padma Purānam) we find "One should be known as the highest among all good persons, whether one is a Brāhmana, Kshatriya, Vaishya, Sudra or any other class, if one is possessed of Vishnu Bhakti." The Nāradiya Purāna also says: "A Vishnu Bhakta, even though shvapacha (born in a family of dog-eater) is superior to a Brāhmana, whereas a Yati or Sanyāsi if without Vishnu Bhakti, is worse than a shvapacha" (vide Bh. XI/4/18; XI/7/46 and XI/33/7). A devotee is not a Sudra or a Brāhmana. So a



devotee is a devotee, no other characterisation should be there in the matter of social distinction of his loving devotion to God.

Sri Yāmuna Muni, a Brāhmin by birth in his Alavandar stotra No.7 says: "I bow down my head at the holy feet of Shatakopa (an Alwar born to a Sudra parent). His holy feet will be ever the crown jewel to my successive disciples; these holy feet are their mother, father, wife, sons and treasure."

In Rig Veda we get Arya and Dāsa classification. In the time of Brāhmanas, the four classes became separated into rigid groups depending on birth. But Arti (364 to 379) divides the Brāhmanas by birth into 24 groups as per their profession such as Deva, Muni, Dvija, Raja, Vaishya, Sudra, Nishada, Pashu, Mleccha, Chandāla, Devala, Jyotirvida, Atharva-vedi, Purānapatha (one who read purāna without knowing its meaning), slaughterer (chagavyāvasāyi), chitrakara, vaidya, Nakshatrapathaka, Magadha, Mathura, Kapata, Kanta, Kamal and Sthatha. Among them the first three are really Brāhmanas true to the sense and others must be left out; as a wooden elephant and artificial deer do not serve their respective purposes so too the vipras void of Vedic knowledge (vide Manu Ch.2, slokas, 157, 158, 168, 172 and Ch. 4 slokas 245, 255 the same idea is echoed in Kurmapurana and Mahabharata too). Yamala says: "*Ashudda Shudrakalpa hi Brāhmanah kalisam sambhavah*—In this Kaliyuga Brāhmana by birth are impure and like sudras. In Muktikopanishad we find the names of 108 Upanishadas in which Vajrasuchikopanishad is one (36th in order). In this Upanishad it is asked wheher the body is a Brāhmana. No. The simple reason is that when the dead body of a Bāhmana is set fire to by his son he is not subjected to the sin of killing a Brāhmana. Then whether Jāti (viz., manhood) is a Brāhmana. No, because we got Rishyashringa from a deer, Kausika from kusha grass, Janibuka-rishi from a bear, Valmiki from Valmīk, Vyāsa from a fisher-woman, Gautama from a hare, Vashistha from Apsara Urvasi, Agastya from an earthen pot (kalash) and very many others. In the same way it is argued that neither empirical knowledge nor karma nor mere virtue can produce a Brāhmana. But one who knows the means of getting rid of Samsāra is a Brāhmana—it is said in Srutis, Smritis & Purānas.

Bṛihadāranyaka Upanishad (3/9/10) says: "One who knows the akshara Brahman he is a Brāhmana."

Chandogyapanishad (Ch. 4 sub Ch.4) says that Satyakāma Jābala went to Haridrumat Gautama for Brahmacharya life. On Gautama's enquiry about his 'gotra' Satyakāma said frankly that he heard from his mother that she had him while in her youth she served many and nothing more was known about his birth. Gautama said, "Vatsa, the fact (truth) that you have said cannot be spoken by a non-Brāhmin. So, pure hearted, bring samidha, I shall bestow on you the sacrament of Brāhmana right." Even though Srīman Madhvāchārya, among all the Vaishnava Achāryas is most rigid in birth-right he too leaves a clear note on this and it is still more clearly stated in his explanation to Brahma-sutra-bhāṣya (1/3/37). In Vanaparva of Mahābhārata also it is said that to recognise a Brāhmana one depends on his Truthfulness (Saralāṭa).

Mahābhārata (Shāntiparva 2/189 and Vanaparva 2/15/4, page 180) and Bhāgavata (7/11/5, 22-24, 32) show that the fourfold caste in Sanātana religion was ever recognised against respective qualities of Satva, Satva-rajās, Rajās-tamas and Tamas of māyā. Further doubts are cleared in Mahābhārata (Anushāsana Parva, 163/5,8,26,46,48,51,59) regarding the eligibility of Sudra and Kshatriya to have Brāhmana-hood. Śrī Nilakanta in his tika on Vanaparva (180/26-26) and Śrīdharaśwami in his tika on Bhāgavata (7/11/35) clearly state that the caste should be based upon the quality and not on birth-right. Kshatriya Vitabavya became a Brāhmana (Mahābhārata Anushāsan Parva Ch.30). Karush, the son of Manu brought Karusha Kshatriya race and his brother Dharista brought Brāhmana race (Bh. IX/2/16-17). The tenth descendent of Narishyanta, the son of Manu is Devadatta and his son Agni-Veshyayana brought Agni-Veshyana Brāhmana race (Bh. IX/2/19/22). From Hotra of Chandra clan was born Jahnu Muni, Bh. (IX/15, 1-4). For further reference see Bh. IX/13/3, IX/20/1-7, IX/21/19-21, 30,31,33 and 5/4/13 and also Hari Vansha Ch.11,29 and 51).

*Padmapuran* says; One born in a sudra clan if he possesses devotion to Bhagawān Hari is known as a great Bhāgavata; on the other hand one born in whatsoever higher caste, if void of devotion to Janārdana (Hari), is nothing but a Sudra.

One surely clears one's path to hell if one looks on the devotees of Hari as per one's birth either as a sudra, nishada or shvapacha (dog-eater race). A devotee of Bhagawan is as

worshipful as Hari Himself, we must give him everything and receive his blessings. Further, Padmapurana says :

Vaishnavas (devotees of God) are not supposed to be restricted by their birth and counts of karma. So Sri Chaitanya Mahāprabhu says: "Neither is a lower caste-born to be considered unfit for devotion to Krishna, nor is a vipra only eligible in devotion to Krishna; but one who serves Krishna is great and fortunate, else lie to all who are void of devotion." Bhagavata VI-2. 46: 'For the aspirants after salvation there is other way for eradicating all karmas than chanting God's Names and Glories, whereby the mind otherwise made dirty by the mayic gunas does not become attached towards karma.'

When Sri Bhakti Siddhānta Saraswati concluded his speech with a reference to the greatness of the Vaishnavas, the whole crowd shouted out 'favour your feet dust, you are the messenger of God. All Glory to Sri Saraswati Thākur, glory to Vaishnava religion. Triumph, triumph of Vaishnava religion.' It so happened that the authorities rightly thought that if he was involved in the crowd then there might be danger to his life. So even against his will they washed his feet in a very big pot and added some maunds of water and gave portions of it to those among the thousands of the audience who desired it.

The Mahārāja of Kashimbazār, Sri Manindra Chandra Nandi called for a Vaishnava Conference at his place in the year 1912 from 21st March. Being fervently requested by the Maharāj Sri Saraswati Thākur came there but when saw that many pseudo-Vaishnavas had taken part in it and he could guess that the outcome of the conference would not serve the purpose in presenting the Vaishnava religion in its true perspective; not a morsel of food did he taste all these days. The Mahārāja came to know of it and begged pardon of him but Sri Saraswati Thākur replied, "When I could not do any good to you so, how could it be proper for me to eat your rice when you are surrounded by these pseudo-Vaishnavas?"

Sri Bhakti Siddhānta Saraswati got printed some most important books with genuine commentary such as Sri Chaitanya Charitāmrita, Srimad Gitā, Sri Gaur Krishna-Udaya, and many other books .

He began to write Anubhāsyā on Sri Chaitanya Charitāmrita of Sri Krishnadās Kavirāj Goswāmī. He started



this work on the 7th September 1913 and completed the same on 14th June, 1915 at Sri Chaitanya Math, Sri Māyāpur. In this work Prabhupād evinced his vast knowledge and deep learning in each and every branch of Hindu Scriptures. He copiously quoted from 208 original works including Upanishads, Brahmasutra, Bhagavalam and Puranas, the Pancharatra literatures, writings of Sri Madhva, Ramanuja, Nimbarka, the Goswāmi Shastras of our own School in support of the teachings and doctrines of Sri Chaitanya Mahaprabhu. The commentary is the evidence of unfathomable depth of his learning in philosophy, theology, and Bhakti shastras.

The most favourite book of Prabhupād was *Srimad Bhagavatam* interpreted with tika and annotation. This commentary is another clear evidence of the unfathomable depth of learning of Prabhupād. At Jhulanbari in Dacca Prabhupād explained the first sloka of *Bhagavatam* for 30 days giving 30 different interpretations without a repetition. His book on "Sri Chaitanya's Teachings" in English is masterly treatment of some of the most difficult Philosophical problems.

23rd June 1914 was the saddest day for him when he lost Thākur Bhakti Vinode. He felt greatly grieved and very lonely for 'there is no greater sorrow than separation from a devotee of Sri Krishna! Saraswati Thākur once again became absorbed in his penetrating Nāma-Bhajan. It was very severe indeed—sleep never came to his eyes; day in and day out he performed Nāma-Japa, he spread no bedding nor had he time to change the clothes he wore. He cooked with his own hand a handful of rice and ate it keeping it on the floor (not in any pot) without even curry for relish. Long hair and beard grew upon his head and face. He became very lean, yet his face was as shining as uneclipsed full-moon of an autumn night. Without fail, daily, he uttered over three lakhs of Hari Nāma. During this time Sri Saraswati Thākur dressed himself in green coloured clothes and used to write in green ink which symbolically indicated 'Vipralamba-bhāva' or Love in pangs of separation from God.

He was most affected by love in pangs-of-separation and in this mood he often sang songs with a view of having Sri Rupa Goswāmi's deserving companionship, which alone renders one fit to serve Sri Rādhā-Krishna in the Transcendental (sportive) Leelā-Bhumi, Sri Vrindāvan.

## CHAPTER-V

### KUNJA-DA AND SARASWATI THAKUR

Brought up in the enshrined enchanting, and productive soil of East Bengal (now Bangladesh) a young person in his very prime of youth comes to Calcutta for his further English education. But his dashing thoughts of spiritual life made him restless and bent on securing spiritual solemnization for which he ran after some well-advertised sādhus and visited religious institutions. But how could his soul-stirring desire get satisfaction in any ordinary profession of godliness? He turned a deaf ear to Vaishnavism although by birth he was a Vaishnava; because the then Vaishnava practicers were mostly degraded on account of improper conduct and lack of knowledge of the true Vaishnava creed. He could not find any benefit to his satisfaction. At this time his heart's prayer brought a celestial message to his ears: "Go once to the holy land of Navadvip, the holy Birth-Place of Bhagawan Sri Chaitanya and get a new thought to lead you to your future. There you will find one who can be approached only by persons who are fortunate enough."

From Kunja-dā's personal note we find: 'While I was at Jadavpur in Calcutta that was in the year 1912 one day just before dawn while I was proceeding on foot in absence of any conveyance from Sealdah Station to Jadavpur, a Mahāpurusha suddenly appeared before me and called me by my name, "Kunja Behari, you will have three severe attacks of disease in 9 months which are likely to be fatal but you will survive by the grace of God to accomplish some noble cause." The sight of Mahāpurusha and his prediction surprised and nonplussed me, my "Chaddar" slipped down from my body and fell on the ground. I just bent to pick it up. I raised my head just to find that the Mahāpurusha had disappeared. Miraculous appearance and disappearance of the said Mahāpurusha in a twinkling of the eye with the said warning rather frightened me but his assurance that I would survive kindled a hope in my mind to give me enough strength. Just on my arrival at the Jadavpur residence I was attacked with hysterical fits 10 to 12 times a day. The recovery of the said attack was followed by two successive attacks of severe colic pain and high fever at an interval of three months. I survived all the attacks rather by the grace of God than by any medical treatment. Thereafter I searched for a spiritual guide. I visited several sādhus and

Maths in and around Calcutta. Whenever I saw a sadhu I examined him like Parikshit as to whether he was the same Mahāpurusha who appeared before me and disappeared miraculously. I was not satisfied with the words and teachings of the sadhus I met. My ancestors were initiated into Vaishnava mantras. But my mind was open to any genuine religion. Sometime in March 1914 I visited Navadvip, from there I went to Sri Māyāpur on the eastern side of the Ganges on the Falguni Purnima Day to witness the Birthday celebration of Sri Chaitanya Mahāprabhu. There I was introduced to Prabhupād Sri Saraswati Thākur, my future Guru, a tall and handsome figure of Aryan cut of face with aquiline nose, very distinguished in appearance, he was as if purity incarnate. He reminded me of the said Mahāpurusha I met before. I heard him explaining certain passages from Chaitanya Charitamrita (Madhya XIX/151-154)...... "

It was in the year 1914 that he reached Navadvip one night with the sole thirst of finding out a real Sādhu. He was followed by one Sakhicharan Roy. They halted for the night at the house of a Goswāmi and in those days Goswāmis were known as the Brahmin followers of Sri Chaitanya Mahāprabhu, but they were in reality neither followers of Sri Chaitanya's creed nor possessed of the virtue of true Brahmanas. At night the Goswāmiji served the guests with non-vegetarian food which our young guest could not relish, since from his very boyhood he had strictly maintained himself only on vegetarian diet. Next morning they both went early to have the darsana of Srīla Gaur Kishore Dās Bābaji Māhārāj about whom we have read in the previous chapter. The Bābaji Māhārāj was extremely kind to this young and most handsome youth. He graciously and briefly set out the essence of true devotion thus: 'Darling, rarely indeed we find on earth a devotee of Krishna who is free from all kinds of desires. A devotee of Sri Krishna alone can be calm and supremely complacent. Others including elevationists and salvationists do not attain that Bliss which is the sole objective of the soul that is after the highest attainment.' The Bābaji Māhārāj desired them to go Sri Māyāpur and they both on the most auspicious day (on the Falguni Purnima day, the Advent day of Bhagawān Sri Chaitanya) went to Sri Māyāpur, the Birth-place of the Lord from where the light of the East was destined to spread throughout the world, with the joining hands and missionary organisation genuine and untiring zeal of this young man with the spiritual enlightenment of Sri Bhakti



Siddhānta Saraswati. They first had their darsana of the Deities at Sri Yogapith Temple and immediately after the young man was led to Brajapattana viz., the present Sri Chaitanya Math, where he met Sri Bhakti Siddhānta Saraswati who found something extraordinary in the person of the newcomer. However without referring to his impression, he commenced to explain in the Rupa Shikshā that the Lord Sri Krishna Chaitanya gave to Sri Rupa Goswāmī at Allahabad. He said: "Supremely fortunate indeed in this universe is one who in the course of his endless journey of birth and death, by the combined grace of Guru and Krishna receives the seed of the Bhakti-creeper. And he sows the same in the field of life-activities even as a farmer sows his seeds in the field. Thereafter he nurses it by pouring water in the shape of hearing and chanting of the Divine Krishna Nāma with undivided mind. The Bhakti creeper transcending the fourteen worlds crosses the Viraja washing off all mundane gross from the mind of the devotee. It enters Brahmaloaka, but without getting any support here it reaches Paravyoma-Vaikuntha, and then the Creeper ultimately enters Goloka-Vrindāvan, the highest Region of Transcendental Bliss. Here the Bhakti-creeper entwines itself round the Lotus Feet of Sri Krishna, the Wish-yielding Tree, and fructifies into Krishna-prema eternally tasted by the devotee." Next being instructed by him Brahmachāri Paramānanda sang the following song (from Kalyana-kalpataru)

*Supported and supremely blessed  
By the Divine Mercy of Sri Guru and Vaishnavas  
My heart will fully be saturated with  
Unalloyed devotion to Sri Rādhā-Krishna,  
Then will I realise my eternal siddhadeha.  
And Guru as the confident of Sri Krishna  
Will show me the Yugala vilasa;  
Seeing the fascinating Beauty of Both  
I shall turn into a mad recluse.  
The very sports of the pair at Vrindāvan  
Will dance before my devotional eyes,  
When both joining together will serve  
The Sakhi in attainment of Krishna's Love.*

This touched the heart of the youth. He saw new light and got new hope which built its nest in his heart. His wrong

impression regarding the Vaishnava religion was now replaced by its lofty ideals. Particularly, Saraswati Thākur's severe austerity and the most divine effulgence of his person attracted the young man to him. But the youth was hesitant about taking any final step. Although something within his heart told him that he will have to submit to Sri Saraswati Thākur in his quest after Truth, yet he decided to wait for that most opportune time when the call would come. He took leave of Sri Saraswati Thākur, who was deeply touched in his heart to send him off, and uttered these words, "How soon shall we meet again? Saraswati Thākur stood at the door and looked at the departing youngster until he went out of sight. He sent Brahmachāri Paramānanda to follow him upto a certain distance. Brahmachāri Paramānanda asked the young one, "Brother, when will you be meeting us again? Prabhupād (Saraswati Thākur) has very great affection for you. He loves you very much."

Youth :- " Really Bramachārīji, my heart seems to be tied up here but my mind goes out — I hope this is only for the time being. I have met many reputed sādhus with long beard and clad in loin cloth and with thousands of chelas (followers) round them. I have heard so many miracles about their lives and even noticed some of their vibhūtis (yogasiddhi) with my own eyes, yet I could not find in them the resting place of my heart, for which alone I have been roaming about and meeting them all one after another. Although I once cherished the worst possible hatred for Vaishnavism, I have now found new thought and new inspiration. Particularly Sri Saraswati Thākur has conquered my heart. Something tells me that ultimately I have nowhere to go except to take shelter at the feet of Saraswati Thākur that he should call for me soon." ..... The young man got into the train for returning to Calcutta but some drops of water dropped down from his eyes. He removed them quickly so as not to bring his feelings to anybody's notice.

As soon as he reached Calcutta he was over-powered with the thought, "Why not call on many more Sādhus and finally make my choice of one who really can make me God-intoxicated?" With this end in view he therefore passed one more year, but wherever and whenever he happened to come in contact with any sādhu, instead of finding solace in him he burnt in agony with the persistent thought of Sri Saraswati Thākur; and in solitude he would cry out, " O my Lord, O my

Redeemer, tell me, is Saraswati Thākur the only guide to lead me to Your Feet? He alone has occupied my heart. I dream of him, O, my Lord! I pray to you for light, so that I may be led on the right path and saved from making choice of a wrong Guru." Day in and day out now he became restless in the desire to throw himself at the feet of Saraswati Thākur. On 13th November, 1915, he left Calcutta once again for Navadvip and arrived at Godruma at night. That was the Utthana Ekadasi day; he spent the night at Svananda Sukhadakunja, the Bhajanakunja of Sri Thākur Bhakti Vinode (that we have read before). He had no sleep at night as he was eagerly expecting the dawn when he could meet Srila Gaur Kishore Dās Bābaji Mahārāj and with his blessings approach his only disciple Srila Saraswati Thākur who would be his spiritual guide. He got up before day-break and at dawn itself he crossed the Ganges by boat. But arriving at Navadvip town he got a severe shock to hear from all corners the sad news that Srila Gaur Kishore Dās Bābaji Mahārāj had left the world the previous night. He bitterly lamented the misfortune that he could not have the last Darsana of the Siddha Bābaji Mahārāj. But his right eye was throbbing ceaselessly. He rushed to the place where even then the body of Srila Babaji Maharaj was lying, at least to purify himself touching the holy body of the Bābaji Mahārāj. He saw a great crowd had already assembled there. Among them some police people were on guard. In a few minutes he came to know the bitter and most shameful news that the police officers were called because among the assembled recluses a quarrel had started as to the right of each of the different groups for possessing the holy body of Srila Bābaji Mahārāj. The ulterior motive of this claim was that the tomb of Srila Bābaji Mahārāj, who was widely known as Siddha Bābaji, could be made a source of good income, for it was the system of Navadvip that to visit temple, or tomb of a holy man each pilgrim had to pay a fixed amount. No party was ready to make any compromise with the rest for the aim was pecuniary gain and the motive extremely selfish. As in the story of the two cats these warring groups did not get the cake! For, by this time many gentle people had assembled there and they desired that Sri Bhakti Siddhānta Saraswati who was the only disciple of Srila Bābaji Mahārāj should be brought and everything about the last rites of the Bābaji Mahārāj should rest on his decision. Our young man of Calcutta readily agreed to go to Sri Māyāpur, which was more than five K.m. off to inform Saraswati Thākur of the matter. He forthwith started for Sri Māyāpur.



Here at Sri Māyāpur the Bhakti Siddhānta Saraswatī Thākura during the night-end got a vision in which he saw the Panchatatva viz., Sri Krishna Chaitanya Mahāprabhu, Sri Nityānanda Prabhu, Sri Advaita Gadādhara Prabhu, Sri Gadādhara and Sri Srivāsa and along with them Sri Thākura Bhakti Vinode and Gaura Kishore Dāsa Bābājī Mahārāja—all in an Uddanda dance with Nāma-sankīrtana. They jointly blessed him saying: 'Don't be disheartened. It is you who is chosen to broadcast the Message of God to the world at large. A mighty power supports you. Soon you are going to meet one whose able, sincere and enlightened devoutness and organising genius coupled with your spiritual enlightenment and deep penetrating learning will build up a mighty mission whose formidable man-power will be entirely dedicated to the cause of propagating the cult of devotion from door to door throughout India and abroad' — so saying they all disappeared. Sri Saraswatī Thākura got up from the bed. As he had been informed beforehand about the illness of Srīla Gaura Kishore Dāsa Bābājī Mahārāja, his Guru, and as he now saw in his dream the Bābājī Mahārāja might have left the world. He immediately, called for Brahmachāri Paramānanda and said to him, "Paramānanda, I believe Srīla Bābājī Mahārāja is no more on this earth. Follow me I am now going to Navadvīpa where Srīla Bābājī Mahārāja stayed." Sri Saraswatī Thākura wrapping his body in a bluish cloth which is the sign of Vipralambha or 'love-in-separation,' left for Navadvīpa along with Paramānanda.

Now our youngster of Calcutta crossing the Ganges was surprised to meet Sri Saraswatī Thākura on the holy bank of the Ganges and the Saraswatī Thākura also was surprised to meet for the second time this young man who at his first meeting with him some time back had made a deep impression on him. The young man fell at the feet of the Thākura and next reported everything that he had to convey. But the Saraswatī Thākura said, "I came to know of it all, dear one, but in you I meet the very second-self of my Gurudeva here." The young man could not understand how Sri Saraswatī Thākura could know of the demise of the Bābājī Mahārāja although none else before him had been despatched with the news. Particularly he could not make much out of the opinion expressed by the Thākura regarding the second-self of his guru. Anyhow without further talk they got into a boat and sailed to the other bank of the Ganges and directly went to the place where Srīla Bābājī Mahārāja's holy body was lying. Srīla Saraswatī Thākura saw a

huge milling crowd there, and in the midst of it all the recluses were battling for the possession of the body. At the very presence of the Saraswati Thākur all the rival parties shouted out, "Bhakti Siddhānta Saraswati may be the only disciple of the Bābāji Mahārāj, but he is not a recluse so he has got no right to possess the body of Sri Babaji who was a recluse, for performing the last rites." Srila Saraswati Thākur with a thundering voice shouted out, "Know it for certain, I am the only disciple of Srila Bābāji Mahārāj. No doubt I have not embraced sanyās, yet I have been observing the Brahmachārihood in its true sense from my very adolescence and by the grace of Srila Bābāji Mahārāj never have I indulged in any characterism. If among you all, the recluses, there is any one really pure in heart who may perform the last rites of my Gurudeva Srila Paramahansa Bābāji Mahārāj I shall have no objection. But be careful, for it is only one who has not done unlawful sexual indulgence with any woman in the last one year or in the last six months or in the last three months or even in the last one month, nay even in the last three days, who can venture to touch the body of my Gurudeva who was a Paramahansa devotee of God; otherwise should any one void of purity come forward even to touch this holy body of my Gurudeva, he certainly will ruin himself." The police inspector who was on guard there intervened and said, "How will it be known?" The Saraswati Thākur replied: "Their own word will suffice. I do not desire any more proof." O my god! It was most surprising that gradually one by one silently left the place clearing the path for the holy body to be carried by Sri Saraswati Thākur. For the life of the recluses due to the association with ladies had become degraded. That is why Srila Saraswati Thākur said:-

*Kanaka Kāmini pratisthā bāghini |*

*Chāṭyāche yāre sai to Vaishnav //*

One who has become completely free from the temptation of the ladies and aspiration after the acquisition of wealth and hankering after tiger-like fame is a real Vaishnava. The police officer and the gentlemen present there got struck with wonder.

Now Srila Saraswati Thākur and our youngster of Calcutta were left there to do the last rites of Srila Bābāji Mahārāj. Even as Srīman Mahāprabhu Himself along with His

associates carried the holy body of Thākur Haridās and interned it with His Own Hands to the accompaniment of Nāma Sankīrtana, so now Srīla Sarasvatī Thākur with the help of our young man from Calcutta (how fortunate this youngster was to carry the holy body of Bābāji Mahārāj) carried on their shoulders the holy body of Srīla Bābāji Mahārāj on a bier to the Ganges bank. Some of naked eyes men remarked that the Bābāji Mahārāj during his life time had many a time said that after his death his body should be dragged through the different streets of Navadvīp to have it purified by being smeared with *raja*, holy dust of the Dhāma and so Srī Sarasvatī Thākur should fulfil his wish. Srī Sarasvatī Thākur cleared their doubts by stating: "My Gurudeva who was the crest jewel among the devotees of Lord Srī Gaurāṅga-sundar has been marked out with pride by Srī Krishna Himself as fit to be carried by Him on His shoulder or even on His Head. He (my Gurudeva) out of that humility which is the characteristic of the devotees uttered such words, but they are not to be taken literally, and you deluded people do not understand the spirit of his utterance. So, we, following in the foot-steps of Srīman Mahāprabhu Gaurasundar do exactly as He did for Thākur Haridās, and with all reverence we carry the holy body of Srīla Bābāji Mahārāj on our heads." Next on the bank of the Ganges the body was laid with great care and reverence inside an excavation made for the purpose, on which Srīla Sarasvatī Thākur poured sand with his own hands. And in the afternoon he went back to Srī Māyāpur.

Our young man felt somewhat depressed in his mind, particularly imagining that his immediate presence at Srī Māyāpur might disturb the feelings of Srīla Sarasvatī Thākur; and so he considered it best to stay one or two days at Navadvīp and then approach Srīla Sarasvatī Thākur at Srī Māyāpur. But his heart became restless. Somehow he spent the first night and the very next day at early dawn he got up and went to the tomb of Srīla Bābāji Mahārāj. He, all by himself and silently ruminated on his heart's yearning for God and prayed for its fulfilment as if Srīla Bābāji Mahārāj was listening to him. By this time Brahmachāri Paramānanda who was sent by Srīla Sarasvatī Thākur from Srī Māyāpur to attend to some service at the tomb of Srīla Bābāji Mahārāj came there and saw our young man with tearful eyes. He could see that the young man was really a soul thirsty for God. Seeing the Brahmachārijī, our youngster brushed off his tears quickly with his hand and wanted to leave the place. But our clever



Brahmachārījī was an expert in conquering men's hearts. He talked to him in a most friendly way and inspired him by speaking about the divine qualities of Śrīla Sarasvatī Thākura. Our youngster was very deep by nature; so he gave not the least chance to any one to know the feeling of his heart. He simply said, "I shall try to meet Sarasvatī Thākura"—so saying he took leave of the Brahmachārījī. And our Brahmachārījī also after attending to the service at the tomb went back to Śrī Māyāpura.

Our youngster was at this stage completely absorbed with the thoughts of Śrīla Sarasvatī Thākura and lost all self-control so far as to shed tears. With great difficulty he was able to spend the night, and next day early morning he ran, so to say, to Śrī Māyāpura.

Śrī Sarasvatī Thākura, who was a Pārsada devotee of Bhagawān Śrī Gaur Sundar could know by intuition, to whom he could entrust the entire mission of his life, because he visualised that a mighty mission would grow up in the near future with a large following too. So he was waiting for the arrival of such a dedicated person as he now discovered in our youngster of Calcutta. How much delight he had to meet his second-self now. The young man was filled with great wonder as he looked at Sarasvatī Thākura whose person was shining like a full moon. He fell prostrate before him. Śrī Sarasvatī Thākura was eagerly longing to embrace him but he restrained himself and after lifting him up made him sit close to him. One who was present there could notice that both of them had tears in their eyes. As our youngster was of a naturally grave disposition Śrī Sarasvatī Thākura found it necessary to hold his attention with all his śāstric lore. Śrīla Sarasvatī Thākura said: "The jīva soul is the eternal servant of Śrī Kṛṣṇa but due to the forgetfulness of the service he is subjected to birth and death. Jīva essentially is the Tātasthā śakti of Śrī Kṛṣṇa standing in the same relation to Him as rays are to the Sun. There is the authority of the self-revealed Vedas regarding the supreme Lord Śrī Kṛṣṇa as the only Object of worship. The Vedas declare the three truths: (1) Sambandha (relation between Śrī Kṛṣṇa and jīva), (2) Bhakti, which is the means of attaining the ultimate end and (3) Kṛṣṇa Prema which is the ultimate end." Then Śrīla Sarasvatī Thākura illustrated Bhakti as the only means by giving the parable of a Sarvajña (omniscient person) from Sanātana Sikṣhā. He said: 'A sarvajña visited a poor man and

told him that his deceased father had left for him immense wealth which was kept buried within the premises of his house. But if he dug on the South, hornets and wasps would attack him and if he dug on the West a grove-guard would stand in his way and if he dug to the North a huge python would swallow him up. But if he dug a little on the East, the vessel of immense treasure would come into his possession. The poor man followed the advice of the Sarvajna and found his paternal property long desired for. Similarly the Sanātana Shāstra asserts that leaving aside karma, yoga and jñāna one should take recourse to Bhakti which alone leads one to Sri Krishna. Bhagawān Sri Krishna says: "O Uddhava! No amount of severe austerities, knowledge of elements, performance of ceremonial rites, study of the Vedas, asceticism or renunciation is so competent to conquer Me as unalloyed devotion to Me. I, Who am the most beloved of the sādhus, am attainable by firm faith and unflinching devotion alone. Steadfast devotion to Me sanctifies even the untouchable svapacha from his low birth.\* Pure Bhakti enkindles Love for Sri Krishna and freedom from bondage is automatically effected. Desires for elevation and salvation and *siddhi* are the impediments that stand in the way of serving the Lotus Feet of Sri Krishna. One who keeping himself aloof from all anti-devotional desires serves Sri Krishna whole heartedly under the spiritual guidance of his Divine Master (Guru) is blessed with the taste of the Divine Fruit of Krishna Prema-Rasa, compared to which the four-fold human pursuits of dharma, artha, kāma and moksha are worthless as straw. Service to Sri Krishna should be rendered for His Own pleasure and it should be free from all other desires and unenveloped by karma and jñāna. The highest form of devotion to Hrishikesa, the Lord of all senses, consists in rendering Him service by means of the purified mind as well as all the physical senses, aiming always at the gratification of the spiritual senses of Sri Krishna, by which the soul enjoys Eternal Bliss. Sri Rupa Goswāmi says: 'So long as the heart is obsessed by the desires of self-enjoyment and salvation how can there develop the felicity of pure devotional aptitude?'

The Supreme Lord Sri Krishna is the Ocean of all nectarine Rasa - *rasa-vat-sa* ! According to the degree and depth Krishna-prema-Rasa assumes five forms, viz., Sānta, Dāsyā, Sakhyā, Vātsalyā and Madhur. Among these

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\* Bh. XI.14.20,21.

Madhura-Rasa is the highest and in it the other four Rasas are also present in a super-abundant measure. Sri Krishna always gives a return of all worship exactly in the form in which it is offered, but He cannot repay the offer of Prema of the Gopis of Vraja and so He remains a Debtor to the Love. "Though Sri Krishna is the essence of all beauty, yet He shines, more beautiful in the midst of the beaming Gopis of Vraja, even as the emerald set amidst golden coloured gems." Of all kinds of Prema Sri Rādhā's Love for Sri Krishna is reputed as the highest and ever-increasing. The Leelā of Sri Rādhā-Krishna can only be realised by submitting completely to the Sakhis, the dearest female attendants of Sri Radha Krishna in their secret bower." Now the Saraswati Thākur could not control himself; in the exuberance of an outburst of prema he began to perspire and tremble with hair standing on end and uttered "O Rādhe, O Rādhe, O Rādhe" in ecstatic joy.

In the meantime Brahmachāri Paramānanda called our youngster for taking his meal. So he followed the Brahmachāriji and after the meal Brahmachāri took him to his own room just for some rest. Brahmachāriji in no time formed a deep friendship with our new-comer who expressed that he would like to stay for some time if he was allowed to stay there as he was very much interested to listen to Srila Saraswati Thākur. Forthwith Brahmachariji made all arrangements, for our youngster to stay at Brajapattana itself as long as he would desire, also there was then a very limited number of rooms there. That was the friendship that sprang up between them, which in few days turned into brother-hood (godly) which lasted for ever, and I hope that was not only for this birth but for all eternity.

Our young man had another interview with Srila Saraswati Thākur in the afternoon when Srila Saraswati Thakur said: 'Mammon worship is not the service of God. Love, for its purity, depends upon the purity of one that loves and one that receives it. The perception of spirit without reference to matter that veils it, is impossible if the perceiver has not already freed himself from the hold of matter. It is true there are as many ways as different paths of religion but every religion does not lead to the same goal. Karmins' goal is elevation or celestial enjoyment and jñānis' is salvation



(cessation of sorrows); but Bhaktas' goal is possession of eternal Bliss in face to face service of the Transcendental God.

When a man is desirous of knowing God, he should go to a spiritual Guru with the spirit of submission, honest enquiry and service. When one takes recourse to the feet of the Guru, it is the duty of the Guru to remove from the disciple all the doubts viz., his attachment to the mundane objects, desire for mere emancipation and all karma tendencies (viz., desire for dharma, artha, kâma). All these should be destroyed by the Guru and the disciple should be made fortunate to have communion with the Supreme Lord. So a Guru who gives 100 per cent service to Bhagawân he alone can teach us complete self-surrender. In the service of God Krishna there is no partnership. He is the Sole Proprietor. In service of God, there should be no flickering, no wavering and no running away.

A karmi may say: 'Service to man is service to God.' He will say 'why do you not produce salt? Why do you not spin on the charkâ? Why do you not plough? Why do you not become a sweeper? Why do you not work at the cremation ground? Why do you not open maternity hospitals etc.?' He wants the Krishna service to be utilised for the selfish fulfilment of society. But a real Guru will say: "I carry on my shoulders the Lord of all Lords, so there is no room for anything else to ride on them.....service to God is service to man. Service producing no harm to man is to arrest the perverted materialistic current and to awaken in him the consciousness of service to Sri Krishna, his eternal God, as the fundamental function of every soul, inhabiting a man or a tree or a stone. But the jiva will have to regain the spirit of consciousness through loving service to God which is possible only by sâdhu-sanga. Remember the Lord Sri Krishna is the Absolute Master of the whole universe and of sacrifice."

Now it was night fall; all left for their respective occupations and Sri Saraswati Thâkur asked our young man to go to Sri Yogapith and after having witnessed the Aratric of Sri Gaurasundar there, to come back to him.

Even as Srîman Mahâprabhu Chaitanya taught Sri Rupa Goswâmi Prabhu at Allahabad for several days about Abhidheya-tatva and Sanâtana Goswâmi Prabhu at Kasi about Prayojana-Tatva so too Sri Saraswati Thâkur spent over a month explaining every day for over three to four hours the whole philosophical lore of Chaitanya Vaishnavism commonly known as Gaudiya Vaishnavism, to our young man who most

curiously listened to him and treasured everything in his mind and heart. Sri Saraswati Thākur thoroughly taught him the Jaiva Dharma, the master-piece of Thākur Bhakti Vinode on the philosophy and religion of Sri Chaitanya Mahāprabhu in comparison with almost all the different religions of the world.

You know Sri Māyāpur is situated on the bank of the Ganges. One afternoon our young man with Brahmachāri Paramānanda was sailing in a boat on the river. In the course of their talk Sri Brahmachāri said: 'He who does not cross over this ocean of the world with his competent boat of the human body which is rarely obtainable, but has now, by chance been made available, piloted by a preceptor as helmsman and propelled by the favourable wind of God's ceaseless Grace, is a self-murderer. \*

Now our young man opened his heart to the Brahmachāri. He said: 'Dear Brahmachariji, I am really a thirsty soul. All my doubts have been cleared and I have got real understanding of the true religion for which I came here. I earnestly desire for spiritual enlightenment by having initiation from revered Srila Saraswati Thākur who alone I believe, is to be my spiritual guide, but I shall wait for that opportune time when his grace will fall upon me. I am now really restless and day in and day out I only think how I should approach him to be accepted by him. I am not able to put it to him as I find him too great to approach and also I doubt whether I shall be worthy of becoming his disciple.'

*Brahmachārijī* : 'Dear brother, I am happy to know your heart. I also now open my heart to you that Srila Saraswati Thākur has got an extra-ordinary affection for you. He many a time said to me that he found some super-human qualities in you. He also said that he and you were eternally bound to each other. You know, he is one of the greatest astrologers and astronomers of the world. Certainly he will be very happy to initiate you. Anyhow I shall approach him for you.'

One morning, after 45 days of constant listening, our young man with shaven head, wearing new clothes and painting twelve tilakas with Gopichandana on his upper portion of the body and wearing Thulasi-mālā round his neck sat at the feet of Sri Saraswati Thākur. Sri Saraswati Thākur

was absorbed in counting the beads of Tulasi-mālā. Tears rolled down his cheeks. He opened his eyes and graciously looked upon our young man saying 'Hare Krishna, Hare Krishna Kishna Krishna Hare Hare! Hare Rāma Hare Rāma Rāma Rāma Hare Hare !! This is the Mahāmantra given to the world by My Lord Sri Gaur Sundar (Sri Chaitanya). 'The Name of Hari, the Name of Hari, O the Name of Hari alone and nothing else in Kaliyuga, nothing can lead one to the summum bonum of life.' The Name of Krishna is (i) Chintāmani - giver of all objects of desire, (ii) Krishna Himself (iii) Absolute consciousness, (iv) Embodiment of Divine Rasa, (v) the Holiest of the holy, (vi) the Eternal Entity, (vii) the Unconditional Truth, (viii) and one and the same with Sri Krishna Himself."

Next Sri Saraswati Thākur continued: 'My Gurudeva never called me as his disciple but always called me as 'Prabhu' so how can I act as a Guru to any one. We meet together and join our hands to fulfil the mission of our Gurudeva, Srila Gaur Kishore Dās Bābāji Mahārāj and Sri Thākur Bhakti Vinode who came with the mission of our Lord Gaur Sundar for the true well-being of the universe. Help in serving them.' So saying Sri Saraswati Thākur initiated our young man with the mystic mantra. On receipt of the Grace our youngster became intoxicated with the tasty succulence of the Love of God. One who was present there could see that a Divine light prevailed over the scene. Both plunged themselves in the nectarine ocean of Krishna-Prema. They both shed copious tears and the effulgence of their faces appeared to signify that they had attained the limit of the sweetness of Love resting at Sri Krishna's Feet. Thus does Krishna's Grace free us from all dirt, and charm us with divine intoxication.

Our young man got his spiritual name i.e., 'Kunja-Behārī' from his Guru and later on with this Vidyābhusan and āchāryatrika, these two titles were added to his name. So hereafter this youngman is known to the world as Achāryatrika Kunja Behari Vidyābhusan but the devotees of Sri Siddhānta Saraswati Thākur's Mission he was known as Guruprestha (dearest to his Guru) and Kunja-dā (one who gives shelter-spiritually one who admits others to the grove of Sri Krishna's sportive Leelā). So Kunja-dā, common to all got himself initiated by the first week of January 1916 and he was known to the Vaishnava world by his name upto 25th March 1948 when he took to Sanyās and got his sanyās name Tridandiswāmī Bhakti Vilās Tirtha Goswāmī Mahārāj.



## CHAPTER-VI

### HOW DID THIS MIGHTY MISSION GROW UP ?

*Mahārāj*: Dear Madhu-Kunja dā' himself said : "After 45 days of constant listening to my Gurudev I was initiated and prayed to my preceptor to leave for Calcutta so that the valuable instructions, I received from his holy lips, might be propagated for the benefit of suffering humanity, which I considered as a primary duty in this world. My repeated request was complied with by him and a centre of propagation was started in Calcutta accordingly. It is very difficult for the people to understand the significance of such divine service. It is only God's grace that helps us."

*Madhu* : How did this mighty mission grow up Mahārāj?

*Mahārāj* : Our Sri Gurudeva Srila Prabhupād (Saraswati Thākur) also said, "The spirit of service of Sri Kunja Bābu is super-human. He has engaged the people of Calcutta who are so much intoxicated with wealth and desire, in the service of the 'Guru-Gaurāṅga-Gāndharvikā.' He is the very architect of the Gaudiya Math. Kunja Bābu's sympathy for me has brought me into contact with so many persons. In intelligence he excels all. His sympathy for me knows no bounds."

Now, Srila Saraswati Thākur with our Kunja-dā were making plans to begin preaching and missionary activities. But they had no money nor had yet secured a sufficient number of whole-time workers to launch their projects. How could they proceed? The mission of Thākur Bhakti Vinode remained unfinished. He had written many books but most of them were in manuscripts or published only in the magazine. They should have been published and circulated. Thākur Bhakti Vinode's works were more or less confined to the educated classes of Calcutta and the people of a few districts. These activities should be widely carried out, otherwise they would collapse. The great opposition party, headed by the so-called Gurus, raised its head to defend its selfish interests. But in the philosophy of Srila Saraswati Thākur and our Kunja-dā there was no room for disappointment. They sincerely believed in the teachings of Sri Rupa Goswāmī that patience and enthusiasm were sure to lead one to success. The

Bhāgawata Printing Press of Sri Māyāpur was now shifted to Krishnanagar, the District Head quarters of Nadia. This press which was placed in the charge of Brahmachārī Paramānanda greatly facilitated the missionary activities of Saraswatī Thākura. Sri Chaitanya Charitāmritā with the famous anubhāsyā of Sri Saraswatī Thākura, Gitā with Tikā of Vishwanāth Chakravarty Thākura, Gaur Krishnoday, a Sanskrit Biography of Srīman Mahāprabhu Chaitanyadeva and some other Vaishnava books came from this press and they elicited great appreciation from the public. Srīla Saraswatī Thākura could not be satisfied with a limited spreading of his mission. Getting our Kunja-dā as his right-hand person Srīla Saraswatī Thākura planned to preach and spread missionary activities on a wide and comprehensive scale. Now for the fulfilment of a country-wide movement to broadcast the message of Sri Chaitanya Mahāprabhu Srīla Saraswatī Thākura from his Brahmacharya life took to Tridanda Sanyās on the Advent Day of Bhagawān Sri Chaitanya Mahāprabhu, the Falgunī Purnima day, corresponding to 27th March in 1918. As Sri Gaur Sundar turned the tide of His movement towards success almost in a moment by accepting sanyās, so too the rapid progress of Srīla Saraswatī Thākura's mission was ensured by his acceptance of sanyās. Srīla Saraswatī Thākura made Sri Chaitanya Math, Braja Pattan at Sridham Māyāpur as the Head Quarters of his mission and installed the Deity Sri Chaitanya Mahāprabhu on the very day of his Sanyās. That was a memorable day in the Gaudiya History. Srīla Saraswatī Thākura's acceptance of Tridanda Sanyās is an act of great historical importance. He introduced it for the first time into the Gāudiya Vaishnava sect by accepting it himself and later conferring it on his disciples.

*Madhu* : Mahārāj, why did Srīla Saraswatī Thākura introduce Tridanda Sanyās into the Gaudiya Vaishnava Sect for the first time instead of taking Bābājī Besh as is generally done by the recluses of Gaudia Vaishnavas?

*Mahārāj* : Bābā, Sri Siddhānta Saraswatī was a Siddha Purusha. He was sent to this earth by Bhagawān Sri Gaur Sundar Himself with a view to reviving His religion which fell from the top of the ladder of highest Transcendentalism to the lowest possible degradation. Bābājī Besh adopted by the Goswāmīs of Vrindāvan and other top ranking devotees of our Beloved Lord who all were Paramahamsas, but later on

various abuses and evil practices became rampant among the Vaishnavas. The main cause of degeneration among the Vaishnava followers was the absence of Brahmachaya or a regulated life used to become Bābā by accepting 'besh'. In other words they feigned to raise themselves above the Varna and Ashrama, but having no regulated life and spiritual Sādhana in the back-ground, they failed to master senses, and consequently became pests of society. What a hell these people created! If Srila Saraswati Thākura had not come, no educated or sensible man could have any regard for Gaudiya Vaishnavism which is essentially so pure and characterised by Transcendentalism. Srila Saraswati Thākura was the crown among the Pramahansa devotees of God; he followed what Sri Krishna, God Himself, said in the Gītā: "O Partha, there is nothing in the three worlds for Me or for My devotee to do, nor is there anything unattained or unattainable by Me or by My devotee, yet I and My devotees do duties for the good of the world. My devotees finding the ignorance and impurity, sorrow and suffering, weakness and injustice in this outer world give the needed guidance to people for the manifestation of love and enlightenment by means of the example of their own conduct." Sri Saraswati Thākura following this teaching of the Lord observed the strictest Brahmachaya upto his 44th year and next took to Tridanda Sanyās in order to eradicate the evils that pervaded the Gaudiya Vaiṣṇavas. We know that the Sada Goswāmīns of Vrindāvan wrote their books in Sanskrit, although almost all of them were well-versed in Bengali, and taking the Krishna legend as the topic of their writing kept as supreme objective the establishment of the identity of Sri Krishna with Sri Chaitanya Mahāprabhu and on this concept actually erected the universal church of Gaudiya Vaishnavism; and in their writings they also linked in the Gaudiya Vaishnavas with the other recognised four Vaishnavas, accepting the best that could be had from them so that they also became familiar with their (Goswāmī) works and assembled together all the best contribution made by God Himself (Sri Chaitanya) to the history of the Vaishnava Religion. So, too, Srila Saraswati Thākura himself in adopting Tridanda Sanyās and introducing it among his disciples by following Old Vaishnava Sampradāyas such as Sri Rāmānuja Sampradāya, Sri Vishnu Swāmī Sampradāya and others propagated Gaudiya Vaishnava religion in its true form throughout India. Srila Saraswati Thākura had the conviction that if religion was to be propagated among the educated people in the world at large the loin-cloth Sanyāsis and



Brahmachāris were essential instruments. Had he not introduced this Tridanda Sanyās Gaudiya Vaishnavism would have been preserved in the books alone for its ultimate destruction by pests! Unfortunately even some educated people due to their prejudice, became as blind as the owl which cannot find the beauty of the day and considered this introduction of Tridanda Sanyās into the Gaudiya Vaishnava sect as against true principles. But we find that Bhagawan Sri Chaitanyadeva, although He took *ekadanda* sanyās, yet sang the song of Tridandi Bhikshu:—"I too shall cross the terrible and dark ocean of the world by serving the Lotus Feet of Sri Mukunda, the Supreme Lord, as did the sages of yore" Sri Nityānanda Prabhu broke the *danda* of the Lord in three parts which indicated that the Tridanda had to be adopted by Gaudiya Vaishnavas. Sri Rupa Goswāmi in his Upadesha-mṛita (sloka—I.) teaches: "One should master one's senses by serving Lord Sri Krishna before one becomes a preacher; he should engage his *kāya* (body), *manas* (mind), *vāk* (speech) in the service." This clearly indicates the adoption of Tridanda sanyās for serving Sri Mukunda by *kāya*, *mana* and *vāk*. Are these not the clear hints for Tridanda sanyās? The Tridanda sanyās introduced by Srila Saraswati Thākura had actually helped to propagate Gaudiya Vaishnavism throughout the world. But the world is such that if any good is sought to be done there will be a thousand opposition against it. As an elephant goes on in his majestic march paying little heed to the barking of dogs behind, so did our Saraswati Thākura pursue his mission. He said, "When I find some opposition against me understand that my ideas are bearing fruit."

**Madhu :** Mahārāj, excuse me, I want to know how it is that though Srila Saraswati Thākura installed only the Deity of Srimān Mahāprabhu Chaitanya Deva at Sri Chaitanya Math on the day of his sanyās, we find there today Sri Rādhā-Krishna Deities too. When were these installed?

**Mahārāj :** Yes, Srila Saraswati Thākura installed only Sri Gaur Sundar at Sri Chaitanya Math on his sanyās day, but that was not in the present temple, but in that two-storied building where we both had our first talk, just on the North bank of Sri Rādhākunda. It was another great work of Sri Kunja-dā who influenced Sri Madan Mohan Dāsādhikārī, Bhakti-madhukar, our god-brother and made him construct

this Temple of Sri Chaitanya Math at his cost; and the Deities Sri Rādhā-Krishna along with Sri Gaur Sundar were installed in this Temple in the year 1926.

*Madhu* : Mahārāj tell me next, how after the sanyās of Srila Saraswati Thākur the missionary work progressed.

*Mahārāj*: As I was telling you the rapid progress of his missionary work immediately followed his acceptance of sanyās. Soon a band of young men accepted his discipleship and dedicated themselves to the cause of the fulfilment of Srila Thākur's mission. Srila Saraswati Thākur after his sanyās first went on a long preaching tour along with our Kunja-dā and his other twenty-two disciples towards Puri covering many places on the way. This was a tour of over a month.

On the request of Sri Kunja-dā Srila Prabhupād started his Calcutta Centre at No.1, Ultadanga Jn. Road which was entirely managed by Sri Kunja-dā. Within a short time due to the unstinted service and able management of Sri Kunja-dā the Calcutta branch became a very good centre for preaching the Chaitanya Cult.

Sri Kunja-dā himself said: 'At my earnest entreaty Srila Prabhupād agreed to open discourse centre in Calcutta at 1, Ultadanga Junction Road which I secured in April 1918 at monthly rental of Rs.50/-. There was on the 1st floor a spacious terrace having a sitting accommodation for 500 people and, a fairly big room which was occupied by Srila Prabhupād with his library. He could not live even for a day without his precious library of rare books. One big room on the ground floor was reserved for the reception of visitors. The place was then named Bhakti Vinode Ashan, a nucleus of famous Gaudiya Math. The learned men of the city of Calcutta and other provinces used to visit and listen to Srila Prabhupād. The then editors of Amrita Bazār Patrika, the late Sri Motilal Ghose and Sri Piyush Kanti Ghose, and the editor of "The Bengali" used to publish the learned discourses of Vaishnavism of Prabhupād at the Bhakti Vinode Ashan. The great Vedantist Sri Hirendra Nath Datta, Sir Deva Prasad Sarvadhikari, Roy Jatindra Nath Chowdhury of Taki, Sir Manmatha Nath Mukherji, a Judge of the Calcutta High Court, Mr. Justice Dwaraka Nath Mitter, Pandit Shyam Sundar Chakravarti, Editor of Bengali, Raja Damodardas Burman, a Ballavi Vaishnava of Burrabazār, Nagendra Nath

Basu, Prācyavidya Maharnab, Mahāmahopadhyaya Pandit Dr. Haraprasad Sastri, Mahāmahopadhyaya Pandit Surendra Nath Vidyaratna, Principal, Sanskrit College, Sri Pramatha Nath Tarka-bhusan, Dr. Mahendra Nath Sircar, Ph.D., Mahārāja Sir Chandra Nandy of Cassimbazār, Rai Bahadur Janaki Nath Bose, father of Netaji Subhas Chandra Bose, Raja Prafulla Nath Tagore, Raja Sir Monmatha Nath Roy of Santosh, Dr. Panchan Neogi, Ph.D. of the Presidency College, Pandit Madan Mohan Malavya, founder of Banaras Hindu University, Pandit Madhusudan Goswāmi of Vrindavan, Sir Jatindra Nath Bose, M.L.C., Solicitor, Rev. Father Johans S.J, Professor of Philosophy, of St. Xaviers College, Sri Brojendra Kishore Roy Chowdhury, Zamindar of Domsa, Dacca, Mahārājādhirāj of Burdwan Sir Vijoychand Mahatap, Kaviraj Shyam Das Bāchaspathi, and others were regular visitors to Prabhupād.

Srila Prabhupād's mission took a definite shape since he took Sanyās. Srila Prabhupād established certain discourse centres called Propannasram at Daulatpur in the district of Khulna, at Kuamara and Ramjibanpur in the district of Midnapur, Amlajor in the district of Burdwan. His mission of life was to restore the lost place of Tirtha and restoration of the temple and sevāpujā to the Deities. Srila Prabhupād took the charge of a temple of Gaur Gadādhara at Chapahati near Samudragarh in the district of Burdwan. The Deities of Gaur and Gadādhara were very ancient, installed by Bāni Dvijanāth, a direct disciple of Gadādhara Pandit. The temple was in a dilapidated condition overgrown with a jungle.

Srila Saraswati Thākura with the Kunja-dā's enthusiastic zeal extended his activities in different parts of East Bengal. Srila Saraswati Thākura got a good number of disciples but even then no monetary help was forthcoming from the public. So Kunja-dā had to provide food for all for some time and also pay regularly monthly rent of Rs.50/- for the building of the Calcutta Math. For this purpose he had to take loans of several thousand of rupees from his friends but he did not allow his Guru Srila Saraswati Thākura to know anything about it. He showed dynamic zeal for the missionary work of his Guru. He saw a great future for the mission and thought that without sufficient monetary support it would not be possible to spread the spirit of the mission. He thought that to approach the doors of the public immediately with a begging bowl would not be wise as a lot of time was required to make the public



understand the significance of the monk's begging bowl, which is not meant for his own sense-gratification. He suddenly got a good chance of filling a dignified post in a postal department during the First World War and when Śrīla Sarasvatī Thākura went to Śrī Māyāpur his head-quarters, without intimating anything to him our Kunja-dā left for Basora on the 18th May 1920. Śrī Kunja-dā knew that he would not be permitted to be away from his Guru-deva, but it was for the greater service of the mission and for the fulfilment of his Gurudeva's aims that he had to be away some time.

During that time at Sridhām Māyāpur the excavation work of Śrī Rādhākunda was going on. In the afternoon on the 19th May, while Śrīla Sarasvatī Thākura along with some of his disciples was supervising the work standing on its bed suddenly he received a telegram from his Calcutta Centre which contain the news of the departure of his beloved Śrī Kunja-dā. Opening the telegram Śrīla Sarasvatī Thākura felt it as a bolt from the blue. He actually shed tears. That was the saddest day for all the devotees of Śrī Māyāpur and all spent the night sleeplessly talking about the greatness of Śrī Kunja-dā and feeling anxious about the future of the Math. Since Śrīla Sarasvatī Thākura had started the missionary work only in response to the request of Śrī Kunja-dā he had expected him to take the entire responsibility of shouldering the heavy burden of managing the whole affair of the mission.

How much the separation of Kunja-dā perturbed Śrīlā Sarasvatī Thākura we know from one of his letters to Śrī Kunja-dā in which he also referred to their intrinsic relationship in respect to their eternal spiritual relation. He wrote: "The day when you left, from that day onwards I have lost all happiness in life, lost all desires for preaching. I cannot control my tears when I remember you. May Vārshabhānabidevi (Śrī Rādhārāṇī) bless you. Your virtuousness, complete detachment from mundane objects and particularly your great love to my humble-self are the objects of my eternal remembrance. If in any future birth I could become such an abnegated tyāgi as you really are, I would be assured of the favour of Śrī Krishna. The work that I began should be carried out with all zeal by you all. Through these activities the service to Śrī Rādhā-Govinda will have to be done..... There is very little hope in my life. I feel, perhaps Śrī Krishna desires, I may have to leave this world soon. Your love for me knows no bounds, for which, if not in

this body in some other form (divine body) you may meet me, or after some time I may meet you." Further disclosing the nature of their true relationsh'p that of Vrishabhānundini (Sri Rādhā, Hlādinī-shakti, the supreme Actress in the Erotic sports of Sri Krishna) he wrote:

*" That day when in pangs of separation from  
Thee (Sri Rādhā)*

*Rests My soul from matter free.*

*I crave for sheltering at Thy Feet,*

*In Eternal Peace and Loving Spirit."*

In continuance of his letter he said:—

Sri Vrishabhānundini (Sri Rādhā) addresses her (he in his selfsame nature) by **Nayanamani-manjari** and wants her to be always by her side. But sometimes she is unable to join Her. The most fascinating **Vimala-manjari**, the very associate of Nayanamani-manjari being deprived of the association (for the time being) with Sri Vinodini (Sri Rādhā) goes away with the pretension of dissociating herself with Nayanamani-manjari. So, true to the self, it is the duty of Vimalamanjari to look forward so that Nayanamani-manjari, may ever engage herself in the loving service of Sri Vārshabhānavidevi (Sri Rādhā)."

*Madhu:* When did Kunja-dā come back, Mahārāj?

*Mahārāj :* Śrīla Sarasvatī Thākura was giving his discourse on 'Janmādyasya', the first sloka of Śrīmad Bhāgavatā for 30 days in Dacca and on the last day of his discourse viz., 18th November 1921 our Kunja-dā returned from Basora and fell at the feet of Śrīla Sarasvatī Thākura who took him into his bosom and both shed tears out of excessive joy. Having Kunja-dā amidst them the devotees of Sri Gaudiya Math felt as if they got their life anew.

Now within a short time a band of highly cultured and english-educated young men gave response to the call of Śrīla Sarasvatī Thākura. They dedicated themselves for the mission of Śrīla Sarasvatī Thākura, who trained them in their religious life and taught them Bhakti Shāstras. He trained them as true Brahmachāris and some of them were given Tridanda-sanyās.

Sri Saraswati Thākur now desired to extend his activities throughout India intending to establish Maths and Āshramas in all parts of India just then, but later outside India too. The Tridandi sanyasis having deeply studied the four Vaishnava philosophies and Sri Gaudiya philosophy in comparison with other world philosophy and religion, came out into the world with that inextinguishable eternal burning torch in their hands, the torch of Truth and Justice that proclaimed in the world the sweet Divine Krishna Nāma. Several batches consisting of Brahmachāris led by sanyāsis roamed about throughout the year in almost all parts of India proclaiming the Gospel of Sri Chaitanya Mahāprabhu. They went on preaching the cult of devotion of Sri Chaitanya Mahāprabhu in town after town, village after village and door after door covering even the remotest villages. They addressed public meetings which were attended by thousands, they led huge sankirtana processions with singing of Divine Krishna Nāma, and held private discourses. They were supplied with sufficient printed books to cope with the demand of the intellectual. Tridandiswāmi H.H. Bhakti Viveka Bhārati Mahārāj, Tridandiswāmi H.H. Bhakti Hridaya Bon Mahārāj, Tridandiswāmi H.H. Bhakti Vilas Gabhasa Nemi Mahārāj, Tridandiswāmi H.H. Bhakti Svarup Parvata Mahārāj, Tridandiswāmi H.H. Bhakti Sambanda Turyāshrami Mahārāj and others, got wide fame as the great expounders of Vaishnava Religion. To whichever part of India they went news about them spread like fire from one corner to another of the country. Thousands flocked together to listen to them particularly the educated section of the society. Tridandiswāmi H.H. Bhakti Viveka Bhārati Mahārāj and Tridandiswāmi H.H.B.H. Bon Mahārāj were good orators of the time. H.H.B.H. Bon Mahārāj had such a great personality that many British Governors and even the then Viceroy of India were influenced by him and listened to his discourses.

This Bon Mahārāj later on was sent to London and some other parts of the continent. Srila Saraswati Thakur himself too toured over all parts of India. There was tremendous response from all parts of India and in a few years Srila Saraswati Thākur was able to establish as many as 64 Maths and Temples in different parts of India (in Bengal, Bombay, Madras A.P., U.P., Punjab, Bihar, Assam, Delhi, East Bengal (Bangladesh), Burma etc.). He sent the missionaries to Burma and Rangoon and established branches. He sent H.H. B.H. Bon Mahārāj to the West along with two others and the



mission established a preaching centre in Glouster House, Cornwall Gardens, W.7, South Kensington, London and formed a Society called Gaudiya Mission Society of London with the Lord Zetland, Secretary of State for India as its President. The said mission was able to create interest among the British Scholars and Orientalists in the teaching of Sri Chaitanya Mahāprabhu. Swami Bon had the audience of His Majesty the King and the queen on the 20th July 1933 to represent the mission of Prabhupād in London. Swami Bon was taken as a guest by their graces Archbishops of Canterbury and York and other Church dignitaries. Swami Bon discussed with the said high dignitaries about the teachings of Sri Chaitanya Mahāprabhu. Swami Bon also established another centre in Berlin at W.30, Eisenachstrasse 29, Deutschland during the Hitler's regime. He had an interview with the Propaganda Minister, Dr. Goebels and enlisted the sympathy of many German Scholars. He delivered lectures in different British and German Universities and the Universities of the Continent. He came back to India after two years' work with two German recruits Ernst Georse Schuetze and Barm in Koc who were University scholars. The citizens of Calcutta accorded a rousing reception to Swami Bon on the 8th October 1935 and the two German recruits at Howrah Station and brought them in a mile-long procession to Gaudiya Math at Baghbazar and a crowded meeting was arranged under the distinguished chairmanship of the Maharajādhirāj of Burdwan Sir Bijoy Chand Mahatab. Prabhupād initiated the said German scholars into Harināma. Sultze was renamed Sadananda and became an ardent preacher.

On the other side Srila Saraswati Thākura started several printing Presses in different places in India and brought out abundant publications. A vast literature flowed through his versatile pen. Wonderfully he ran seven papers in different languages with wide circulations :- three monthlies, two fortnightly, one weekly and one daily too. Hundreds of publications in Bengali, English, Sanskrit, Tamil, Telugu, Hindi, Oriya and Assami served the linguists to know all aspects of his mission. Srila Saraswati Thākura made Gaudiya Vaishnavism with all its highest excellence well-known throughout the world at large. He made Sri Chaitanya Math at Sri Māyāpur as the Headquarters of his Mission and our Kunja-dā as the General Secretary of the mission looked after all affairs of the Mission. Our Kunja-dā by his constant and

unstinted service became a counter part of Srila Saraswati Thākur who never did anything without consulting him first or without his consent.

Srila Saraswati Thākur never wanted to measure the success of his untiring efforts in terms of the numbers of followers he had been able to gather under his banner, but he had always steadfastly adhered to the principles and doctrines laid down by Sri Chaitanya Mahāprabhu. He realised that it was the liberation of the human soul and the human personality quite distinctive from its animal state, which would help one to attain the goal of life. By dint of sincere practice, Prabhupād made an example of his life and had enlightened the people about the theory and practice that helped the development of the path of Devotion to God. Prabhupād had firmly believed that an enlightened teaching of the Vaishnava philosophy and its development would certainly provide a guarantee, and that too, to a great extent, against all sorts of inducement of luxury, indolence and immorality. Rather, this would prove to be a preventive measure at least against all such diseases as it could deviate one from the path of rectitude, as also from the practice of righteousness. It was so very kind of him that he had spared no pains to remove the shroud and brave before the world that the essence of Vaishnavism was not merely confined to just a matter of rites and ceremonies, but indicated at much higher a realistic idealism which might very well be called 'self-dedication to the supreme Lord Sri Krishna. Purity and self-reliance, goodness of one's own behaviour and last but not the least "Self-dedication were real factors that formed the axes round which the dazzling reality of the Bhāgavata Dharma or the Vaishnavism revolved.

There was indeed a mirror in the Prabhupād himself, and in this, a meek person a real search for truth and righteousness, could see the best of himself. That was why we had to find that a fewer religious reformers and spiritual teachers, who in the history of the modern world, had a greater claim on the love and affection of his countrymen, (as well as of the people living beyond the National Borders of his soil) than Prabhupād.

The Mission of Srila Saraswati Thākur was to practise in his own life and preach the teachings of Sri Chaitanya Mahāprabhu as He Himself practised and preached. All the

activities of Srila Saraswati Thākura's life were directed to the fulfilment of that mission. He realised that abandonment of monastic life was one of the causes of moral downfall of the Vaishnavas. He revived the monastic life among the Vaishnavas by establishing the Maths. In his Maths inmates lived under his strict discipline and engaged themselves in various devotional activities. They were given education and practical training in their religious life. He just realised that unless and until true Vaishnavism as practised by Sri Chaitanya Mahāprabhu and the six Goswāmīs and their faithful followers was presented in its real perspective, the public could not be expected to take a genuine interest in it. So his mission was both for practice and preaching of true Vaishnavism. He said: "A stipend-holder or contractor cannot explain the Bhāgavata. First of all refrain from approaching the professional priest; see whether he devotes his time fully to the Bhāgavata or not." Each and every Math of Srila Saraswati Thākura is a holy place where the selfless workers stay as Brāhmachāris and Sanyāsīs, and who preach Vaishnavism and practise the same in their own lives as practical religious men.

Another aim of Srila Saraswati Thākura was to free the Vaishnava followers from the caste prejudices. The Vaishnava writers untiringly rebuke those who regard a Vaishnava as one belonging to a caste in which Vaishnava happens to take his birth. He traced the origin and object of the Varnāshrama system and proved that it was not the accidental circumstances that should be the true criterion to decide whether one is a Brāhman, a Kshatriya, a Vaishya or a Sudra. The first birth of a man is from the womb of his mother; the second birth is a sāvitra viz., sanskāra and third and final birth is Dikshā. Sanātana Goswāmi says: "As base metals may be transformed into gold by a chemical process, Dikshā changes any man into a Brāhmana. Srila Saraswati Thākura emphasized the necessity of introducing Dikshā to confer Brāhmanahood, and thus to revive the true spirit and object of the time-honoured Varnāshrama institution. He believed in the strength of Shāstric injunctions, that every human being had the right to worship God and for that purpose to be initiated and blessed with sacred thread as a necessary corollary. He believed in the inherent goodness of man which must be brought out eliminating sin and evil propensities—that could be done by initiation. Initiation is not a social or mere family affair—it is a divine enlightenment conferred by the Guru on his disciple by which his sins are destroyed. The



caste disabilities cannot stand in the way of a true devotee worshipping God in a Temple. But there cannot be a right to worship God, in the Temple without a corresponding obligation to get rid of sins and impurities — right to worship and addiction to sin and impurities cannot go together. To enter the Temple and to assert a right to worship without any intention and effort to get rid of sin and to cultivate purity in mind, thought and character is a revolt against God. His idea was to raise mankind above sins, impurities and moral bankruptcy and not to plunge mankind in fighting for worship in Temples while still steeped in sins and impurities.

He proclaimed that whosoever is well-versed in Krishna-tatva or solely devoted to God Vishnu-Krishna with unadulterated devotion to Him, whether he is by birth a Brāhmana, or even a Sudra or in Ashrama a Sanyāsi or a Grihasta, he alone is the spiritual Guru to initiate a disciple of any varna to deliver him from sins and impurities and finally to lead him to the highest attainment in human life, viz., Love of God. Srila Saraswati Thākura fought against the evil and practice of accepting hereditary Gurus. The people of our country blindly follow this harmful practice by taking initiation from the son of their family Guru--no matter whether he is qualified as a Guru or is a moral wreck. This perverse system of hereditary gurus is one of the main causes of bringing about degradation in Vaishnavism in our country. He said: "Acceptance of a Guru has become a fashion now-a-days not for the disciple's true well-being, but for getting one's sensual pleasures approved of. Such disciples accept only the gurus that are ready to supply fuel for their sensualism. Such appointments satisfy only the social or family customs, like those of keeping barbers and washermen."

*Madhu* : Against this was there no opposition? It was a direct war against those birth-right of Brāhmanas, professional gurus and professional Bhāgavata-discourers.

*Mahārāj* : O my god, when Srila Saraswati Thākura made vehement protests against the hereditary guru-business and professional Bhāgavata-discourers through his writings and through the preaching of his missionaries and when he gave fundamental equal right of worshipping God in the Temple to all his disciples who were growing in number in hundreds and thousands, particularly in the enlightened society, a violent

opposition group consisting of professional gurus Professional Bhāgavata-discourers or so-called Goswāmīs and hereditary temple-priests stood against the noble mission of Srīla Sarasvatī Thākura and they applied all their cunning mischievous means to create hindrances and to prevent the preaching of true Vaishnavism and its practices as preached and practised by Srī Chaitanya Mahāprabhu, and the Goswāmīs of Vrindāvan.

In the year 1925 on the 29th January Srīla Sarasvatī Thākura along with his hundreds and hundreds of devotees started for Srī Gaur Mandala Parikramā viz., visiting the holy places which are hallowed by the births of associate devotees of Srī Chaitanya Mahāprabhu or by their holy visits. The Sankirtana-procession which started from Calcutta Math was worth seeing. We know after Sanyās wherever Srī Chaitanya Mahāprabhu went thousands flocked together around Him and followed Him in Sankirtana-procession. But after Srī Chaitanya's time this was the first occasion where so many devotees joined together in this Sankirtana-procession spending over a month visiting holy places covering hundreds of miles. When the Sankirtana-procession entered into any town or village with hundreds of colourful festoons flying in the air, and Srī Krishna-Nāma-Sankirtana was sung in hundreds of voices to the accompaniment of instruments such as khol, karatāl, kāshar, ghantā, there was universal desire to throng to the spot and join the procession up to the out-skirts of their town or village. It so happened that many followed the procession beyond also. Thus as the procession was covering different places the number of processionists grew to greater strength. This Parikrama covered a greater number of important places of Bengal such as Varāhanagar, Panihāti, Khardahā, Bārakpur, Srī-rāmpur, Saptagrām, Krishnapura Mahesh, Vallābhapur, Kumārhati, Kancharārāpā Yashadā Pālpārā, Anāpur, Khanakul Krishna nagar, Madnapur, Khargapur, Belapara, Srī Gopivallābhapur, Mallapur, Ekachakra, Jiyagangā, Gambhīla, Kheturi, Māldahā, Ramkeli, Mahespur, Vīrnagar, Shāntipur, and Kālīā, and came to Srī Māyāpur on the 27th February. Next day i.e., 28th (February) onwards the Navadvīp Dhām (nine islands surrounding Srī Māyāpur—the places of Navadhā-Bhakti) Parikramā commenced. After visiting Antardvīp—Srī Māyāpur, Śimantadvīp, Godrumadvīp, Madhyadvīp on the 4th (1925) the party consisting of several hundreds of men and women some of whom came over from far off Madras Province, Orissa,

Assam etc. went in that huge procession to Sri Koladvip (the present Navadvip town). This present Navadvip town was and even now is a strong-hold of professional gurus, professional Bhāgavata discourses and hereditary priests. Now those offended groups planned and prepared themselves with mighty man-power collected beforehand to fall upon the party and take their revenge. When the processionists were proceeding through the main-streets of the town keeping the Deity of Sri Rādhā-Krishna and Sri Chaitanya Mahāprabhu on the back of an elephant in front and Tridandiswāmis and Brahmachāris keeping at the centre Srīla Saraswatī Thākura and Sri Kunja-dā were singing the Divine Krishna Nāma in an ecstatic dance. God knows, why they were so joyous, hope, very Prabhu Nityānanda and Mahāprabhu Gaura Hari ultimately joined them. The innocent people in hundreds who were on-lookers crowded both the sides of the streets. But alas, within a few minutes a strange thing happened, to remember which even now it sets one's hairs on end in horror. From all the roofs like showers only stones were falling upon the innocent pilgrims and on the selfness-devotees of God who walked along the streets singing God's Name for the deliverance of the world. They all ran hither and thither and they wanted to have some escape and shelter in some houses but the doors of the houses were bolted against them. By this time from all sides they saw people were coming with big sticks shouting 'beat them, beat them all'. Fortunately there were a few devout house-holders who allowed the devotees to enter into their houses and gave them protection although they were threatened by those ruffians for their act of mercy. Many of the devotees received injuries on their heads and had the hands and legs broken. Our Kunja-dā and Srīla Saraswatī Thākura were miraculously saved by Sri Bhagawān Himself. Our Kunja-dā's pockets were robbed and about Rs. 600/- were snatched away as also his upper clothes. This shameful news came out in all the papers of Bengal.

*Madhu* : Were the people of Navadvip so depraved, Mahārāj? Living in such a holy place how could people become so?

*Mahārāj* : Dear Madhu, this is Kaliyuga; under the name of religion all kinds of barbarious acts are going on. Srīla Saraswatī Thākura came to tell them to follow true religion which would bring eternal benefit and not to misuse it by taking it as a means for sense-gratification which is an



offensive practice found in society. But as Duryodhana without giving any heed to the advice of Sri Krishna brought complete ruin to the Kaurava race so too these so-called religionists ruined eternally their spiritual merit.

*Madhu* : Did Saraswatī Thākura thereafter stop the Navadvīp Dhām Parīkrama?

*Māhārāj* : My dear boy, Śrīla Saraswatī Thākura had no fear at all. As Prahlaḍ was fearless so too our Śrīla Saraswatī Thākura. Thereafter too every year he led the huge Sankīrtana-procession during the celebrations of Śrī Chaitanya Mahāprabhu's Advent Anniversary and after Śrīla Saraswatī Thākura our Kunja-dā also is leading the same. Śrīla Saraswatī Thākura used to say:— "Napoleon might have said : 'there is no Alps here, march on. There is no such word as 'impossible' in my Dictionary.' But we not only stand before one Alp here, but we have to cross over hundreds of such Alps who all stand against our onward march in the shape of māyā's gallery. We will not show our back, we will not stop our journey. With the loud utterance of Nṛsiṃha Mantra and Śrī Divine Krishna-Nāma easily they will be pushed out. We remember the life of Śrī Prahlaḍ. That is the guide for us in any state of bewilderment."

*Madhu* : Māhārāj why was Śrī Vraja Maṇḍal Parīkrama not conducted by Śrīla Saraswatī Thākura?

*Māhārāj* : Remember Thākura Bhakti Vinode has sang :—

*'Finding no distinction between the Gaura and Vraja-  
Dhām*

*I shall be an indweller of Vraja*

*The Transcendental manifestation of Dhām will be  
visualised by my devotional eyes.*

*I shall then become an inmate of Rādhā's sport.'*

While Śrī Kunja-dā was at Basora Śrīla Saraswatī Thākura one day desired that after Śrī Kunja-Bābu's return he would like to visit Vraja-Dhām. Śrīla Saraswatī Thākura never did anything without having Śrī Kunja-dā by his side. So in the year 1922 on the 28th September along with Kunja-dā and some other devotees Śrīla Saraswatī Thākura left for Vrindāvan and spent about 15 days in Vrajamaṇḍal and got sound

response to his mission in Vrajamandal and he delivered several lectures there. The local Goswāmīs, particularly Panditarāj Sri Madhusudhan Goswāmi, leading man of the place took keen interest in Śrīla Saraswatī Thākur's activities.

Next, in the year 1932 from 9th October to 11th November in a huge Sankirtana procession with hundreds of devotees the Vrajamandal-Parīkramā was conducted and afterwards many a time Śrīla Saraswatī Thākur with his devotees visited Vrajamandal.

Prabhupād himself undertook a preaching tour of every province of India, following the example of Achāryas like Sri Sankara, Sri Rāmānuja, Sri Madhva and Lord Sri Chaitanya and met the incumbents of all the Vaiṣṇava Maths throughout India. Wherever he went he was received with great honour. Prabhupād was considered as the Gaudiya Sampradāya Rakshaka, the defender of Gaudiya Vaiṣṇava Sampradāya. Prabhupād was a Parivrājaka in the true sense of the term. The Corporations of the cities, the municipalities of the towns and learned societies, and the ancient Maths accorded Civic Receptions and presented Welcome Addresses to Prabhupād. The Madras Corporation accorded a Civic Reception to Prabhupād in 1932 for the spread of Vaiṣṇavism in Madras. His Highness the Mahārāja of Mysore, Sir Krishna Raja Wadiyar invited Prabhupād and received him with his party as the State guest at his Rāma Palace on the 17th June 1932. His Highness personally listened to Prabhupād for several days and arranged public meetings at the Palace for his lectures. His Highness the Mahārāja of Travancore also received Prabhupād as State guest with his party and had personal discourse with Prabhupād on the teachings of Chaitanya Mahāprabhu in relation to other Vaiṣṇava Achāryas of the south. He personally conducted Prabhupād to the famous Padmanābha temple at Trivandrum which was once visited by Sri Chaitanya Mahāprabhu.

He undertook an extensive tour of South India visiting every place of religious-interest for search of books both philosophical and religious. He visited Udipi, the Headquarters of the Madhva School of Vaiṣṇavas, now in the Mysore State. He collected Madhvavijay, Sri Madhva's commentary called Purna Prajna Bhāṣya on Brahma Sutra, a bit of Pancharātra literature, Māyāvāda Khandana, Tattva Vivek, Gītā-Bhāṣya, Nyāya Sudhā by Jaytirtha, Nyāyamrita by Vyāsa Tirtha. The

last two were the principal weapons of Prabhupād to fight Māyāvād. Śrīla Prabhupād published many books of Madhva school with his own commentaries to make them available in Bengal and intelligible to the Bengalees. Śrīla Prabhupād visited Srirangam, another stronghold of Sri-Vaishnavas of Śrī Rāmānuja Achārya. Śrīla Prabhupād also collected books of the Rāmānuja school, namely, Śrī Bhāshya, a commentary on Vedānta by Rāmānuja and Prapannāmrita, a biography of Rāmānuja and other works on Viśiṣṭādvaita. In course of his tour in South India he collected many data on history and literature of the four recognised Vaishnava sects, Śrī Madhva, Śrī Rāmānuja, Śrī Nimbārka and Śrī Viṣṇuswāmī. Śrīla Prabhupād was the living Encyclopaedia of the history and literature of four Vaishnava sects and their works. Śrīla Prabhupād was certainly influenced by Sri-Vaishnavas of Rāmānuja in adopting certain practices, such as, Tridanda sanyās. Śrīla Prabhupād installed the holy images of the four ancient Achāryas for daily worship in the principal temple at Śrī Māyāpur.

It was Śrīla Prabhupād who first collected and gave publicity to Pancharātra literature which was copiously made use of by Śrī Madhva and Śrī Rāmānuja in their works and Śrīla Prabhupād actually followed and adopted the Pancharātrika-dikshā among his disciples. Śrīla Prabhupād made a special study on Vedānta by Śrī Madhva, Śrī Rāmānuja, Śrī Nimbārka and fragments of commentary of Viṣṇuswāmī then available. The purpose of the vigorous studies of the doctrine and interpretation of different Achāryas on the classical scriptures was just to prove and establish the perfection and supremacy of the Gaudiya Vaishnava philosophy called *Achintya-bhedābheda* as expounded by Śrī Jīva Goswāmī, one of the six Vrindāvan Masters, in his 'Sat Sandbhara' and 'Sarva Samvādinī' and by Gaudiya Vedāntist Śrī Baladeva Vidyābhusan in his Govinda Bhāṣya, a commentary on Brahmasūtra. Śrīla Prabhupād met many pandits and leaders of all sects throughout India and had discussions with them on comparative studies of different philosophies of theistic school in order to establish that contribution of Śrī Chaitanya Mahāprabhu and His followers was to supply what was wanting and to make explicit what was implicit in other systems. It would not be an exaggeration to say that Śrīla Prabhupād was perhaps the greatest exponent of theistic philosophy in living memory.



The press throughout India hailed him for his untiring efforts and manifold activities for the moral and the religious uplift of mankind.

Srila Prabhupād convinced the foreign philosophers and the Christian theologists, Dr. Magnus Harschfeld, Professor Suthers of Ohio University who remained about a month with Prabhupād in the Math, Oliver La Combe Agnege De philosophic, Professor Nixon of Oxford University, Rev. Father Johans S.J. of St. Xavier's College, a Sanskrit Scholar and professor of philosophy, Dr. Stella Kramrisch of Calcutta University and others that Vaishnavism was the extended Christianity and that the Sonhood of God was a better conception than the fatherhood of God. Father Johans took lesson from Prabhupād on Vedānta.

During his lifetime he established as many as 64 temples and Maths in different parts of India and abroad. He started missionary work with a tiny cottage at Sri Māyāpur with hardly any fund and with few disciples. He not only turned Sri Māyāpur into a small but beautiful town of temples with educational institutions for research work and training centre of preachers but also rebuilt its once lost glory as a well-known place of pilgrimege attracting pilgrims from all over India.

By this time although some other buildings were taken on rent to accommodate the mission (in Calcutta), yet these were quite insufficient and inadequate for the wide-scale activities of the mission for which our Kunja-dā felt the urgent need of a suitable Math of its own. Our Kunja-dā who was in charge of managing the whole affair of the Math had, as he still has, the habit of spending the last farthing for the preaching of the cult, so that he had no money to spare for materialising his idea which would cost some lakhs. But we find God's declaration in the Gītā: "*Yoga Kshemam Vahāmyaham*," yielded its fruits to the good fortune of our Kunja-dā for no sooner was the essential need of such a Math felt than one wealthy and most fortunate businessman of Calcutta, viz., Sri Jagabandhu Dutta (whose J.B.D. writing ink was then known to all the literary persons--children to old men of Bengal) gave response to this call. This man fortunately came in touch with the mission and came in personal contact with that unique saintly personality of our Kunja-dā, before whom he would often sit with folded palms.

Our Kunja-dā infused into him the self-less zeal of the service of the great order and his great master. Now he conceived the idea of offering a temple to the order. It was no ordinary idea for it meant the spending of great fortune of several lakhs (in those days). That offer subsequently, took on concrete shape and the marble edifice that flows like a crystal vision on the banks of the Ganges at Bagbazār (Calcutta) was Jagabandhu's crowning act of service to the Faith. He built up not only the marble Temple but the big mansion and Hall to accommodate the increasingly large number of devotees joining the order. On the 5th October 1930 the newly constructed Math was declared open amidst a great religious festivity by Srila Prabhupād Bhakti Siddhānta Saraswatī Goswāmī Mahārāj, the master of the order, and the Deities viz., Sri Rādhā Krishna and Sri Chaitanya Mahāprabhu were brought in a unique colourful religious sankirtana procession with thousands and thousands of devotees hailing 'All glory to Sri Guru and Gaurāṅga—Gāndharvikā-Giridhārī,' from the old Math viz., Ultadanga Junction. I had the good fortune to witness the same and I felt deeply stirred when I saw hundreds of Brahmachāris and Sanyāsis clad in saffron robes in ecstatic dance singing Divine Names as if presaging the very descent of the Lord with His Comrades. What a joy, what a blissful heaven it was! After more than 34 long years, for the second time, such unique religious procession I saw on the 24th of July 1964, when the Deities were taken to the Sri Chaitanya Research Institute from Chetla Sri Gaudiya Math (South Calcutta).

This new branch having been opened the Gaudiya Vaishnava movement in no time got its widest circulation to every nook and corner. The Calcutta city became flooded with Hari Sankirtana. In the important centres of the cosmopolitan cities like Calcutta there were messengers of Sri Gaudiya Math preaching the Gospel of Sri Chaitanya's love philosophy. Whether it was Albert Hall or University Campus or any other public place, there the messengers of Gaudiya Math mounted the platforms to deliver spiritual goods to the highest intellectuals. Masses poured the Math and listened to the discourses which were regularly conducted and on festive occasions became blessed by receiving Mahāprasadam. To this movement even the believers of other faiths including many foreign Padries were attracted and they came to listen to Srila Saraswatī Thākur. Foreign Missionaries like Mr.M.T. Kennedy, Prof.Albert E. Luthers of the Ohio University, U.S.A.

Rev. Butler, Prof. Johans, (Head of the Philosophy, Department of the Calcutta St. Xavier's College), Norman N. Besset and Elizabeth Sammer of California, U.S.A., Dr. Magness Hirschfield of Berlin (Germany), and many others repeatedly came to listen to Śrīla Sarasvatī Thākura. Even the then English Governor of Bengal got so much interested that he paid a visit to Śrīdhama Māyāpura, the Headquarters of the movement.

*Madhu* : Revered Mahārāja, I come to know that there was a big exhibition at Calcutta Math which was a historical event.

*Mahārāja* : Our Kunja-dā was always having new thoughts, as his dynamic of Guru-sevā was restless and he planned for an unprecedented theistic exhibition on a very wide scale in Calcutta in the next year after opening the new Math. This was visited by lakhs of people of all walks of life. How it was beneficial and interesting even to the most intellectual people could be judged from the following remarks, famous Roy Bāhādur Dr. Dīnesh Chandra Sen, D.Litt. remarked: "The Gaudiya Math is holding exhibition in the temple at Baghbazār and I paid a visit to it in the afternoon of Wednesday, the 16th of September, 1931. The Bengalees, as a race are full of enthusiasm but their sentiments are often found to flicker and die away, though they hold out promise of steady action at the outset. The Gaudiya Math has, however, given a quite different account of its activities. It does not pursue any will-o-the-wisp vague shining theories, but in a quite and sure manner does a solid constructive work which has elicited appreciation from the whole of Bengal without much fuss or noise. The temple of Baghbazār and the institution founded in it are glorious achievements of which we should all be proud. It is indeed a great surprise to see this temple flourish as if by the touch of a magician's wand. The rush of people from all parts of Bengal and many of the neighbouring provinces to visit the present exhibition is an evidence of the popularity and fame achieved by its founder Śrīmad Prabhupāda Bhakti Siddhānta Sarasvatī Thākura. He is truly a leader of men, erudite, saintly and full of personal charm which exercises a hypnotic influence on all who come in contact with him. The exhibition in which the felicitous Vaiṣṇava philosophy has been illustrated by clay figures evinces the great power of the person who conceived the idea of making the most intricate doctrines of Vaiṣṇava theology popular and simple by symbolical illustration which makes



the philosophical truths promulgated in the Chaitanya Charitāmṛita accessible to very ordinary people. The whole exhibition is a regular panorama of scenes of high religious significance and I am sure the masses of Bengal without any academic culture will now learn to realise Hindu spiritual philosophy. The institutions of the Vaishnavas generally promulgate emotional felicities, but there is cultural element which forms the most striking feature of the Gaudiya Math. People are pouring in hundreds and thousands from all places and it is a wonderful thing to behold how without much notice or advertisement the function has created a stir among the masses which one would attribute to psychic force or some other esoteric impetus not easily comprehensible to us."

Other remarks regarding the exhibition are :- Prof. Dr.P.C.Bagchi, M.D.,D.Litt.:- "The exhibition is unique in character and has been arranged with a view to imparting instruction in Vaishnava Theology in a very simple way."

Mr. J.N. Sircar, Asst.Secretary, Government of Bengal: "The exhibition is unique of its kind and the arrangement of the exhibits and the facilities for the convenience of the visitors are excellent. Even to an ordinary layman meaning has been made intelligible to all by means of symbols and texts. No pain has been spared by authorities to make the Exhibition a success and they deserve the greatest credit for the immense good they are doing towards the uplift of the ordinary laymen who never think of such things unless these are placed before them in a manner which they can easily understand."

Norman N.Besset and Elizabeth Shammer U.S.A. :- "We viewed the exhibition with much interest and enjoyment and are grateful for the very kind attention and time taken to explain the various exhibits." Dr. Magness Hirshfield from Berlin, Germany:- "I had a great impression. Best thanks and wishes for your ideas and helpful teaching and workings." Dr. D.P. Goll, Principal, Medical College:- "It has been a great joy to me to visit this fascinating exhibition and to listen to the learned discourse of the Swamis who so very kindly showed me over. The exhibition will, I am sure, be a source of great inspiration to the thousands who are visiting it. The genius of Gaudiya Math in organising it so well, deserves all praise and admiration."

F.F. Longman:- "This exhibition has enabled one to realise more fully the influence of the Chaitanya Movement in Bengal and to appreciate the devotion of those connected with it. We are personally grateful for the courtesy and kindness of those who have shown us the Exhibition."

*Madhu* :- Revered Mahārāj why not such exhibitions be held at other branches too so that more people would be benefited.

*Mahārāj* :-Yes, this was done not in Calcutta alone. Subsequently such exhibitions were held at Sri Māyāpur, at Dacca (now in Bangladesh), Patna (Bihar), Cuttack (Orissa) and Kurukshetra (Punjab) and other places. The exhibition so impressed Srila Saraswati Thākur that he remarked, "My beloved Kunja Bābu's successful attempt has borne fruit in this unique exhibition in which I find the descent of the All merciful God in the forms of exhibits for enlightening people who all suffer from three-fold misery (Tritāpa of māyā). Before this at Sri Chaitanya Math, Sri Māyāpur, he sowed that seed which in course of time grew up to this mighty spiritual mission spreading its branches all over India and abroad in the shape of Gaudiya Maths." It was so educative and impressive that *The Amrita Bazār Patrika* remarked as such:- 'Exhibition of a Theistic nature, not conceived before has been brought into vogue in these days of materialism by the present Achārya of the Gaudiya Math. The aims and objects of this Exhibition are to educate the people in purely Theistic principles inculcated by the Scripture by means of symbolical representations in the shape of dolls etc. for visualising in a concrete and easily intelligible form, many of the most fundamental principles of the Revealed Religion. The nature of the Exhibition is such that it can be taken advantage of with benefit by all religiously minded people, irrespective of age, sex, caste, creed or colour. They are all highly instructive to those who care a little for their religious uplift. The educated people of all denominations both males and females, are the foremost among visitors and they see the exhibits very inquisitively. The unique character of the Exhibition, its novel method of teaching and its educative value are highly appreciated by all, especially by the educated and thinking people. Apart from its educative value the beautiful dolls which have formed the principal parts of the exhibits are by themselves very attractive and are worth seeing from the artistic point of view.'

Srīla Prabhupād's disciple, Srī Sakhicharan Roy constructed a beautiful temple on the Birth-site of Srī Chaitanya Mahāprabhu at Srī Māyāpur. It is perhaps the highest temple in Bengal. The temple was declared open by His Highness the Mahārāja of Tripura on 20th March 1935. Srī Māyāpur was also visited by His Excellency the Governor of Bengal Sir John Anderson on the 15th January 1935. Another disciple of Prabhupād, Madan Mohan Dās Adhikārī bore all expenses of the construction of the principal temple at the Chaitanya Math. Another disciple Srī Avidyā Haran Dās paid for the construction of the assembly hall in front of the said temple. Maths were established almost in every province of India. A fine temple and a Math was constructed at Royapettah, Madras with the munificence of Mahārāja of Jeypur and an assembly hall was constructed at the expense of Srī Ponirula Pillai, a contractor of Madras, the foundation-stone of which was laid by the Governor of Madras, Sir George Frederick Stanley on the 17th January 1930. This Math has become so popular with the people of Madras that the Road on which the Math is situated is named Gaudiya Math Road by the Corporation of Madras and a Post Office was also opened under the name of Gaudiya Math Road Post Office. The people in every walk of life from the Governor to the man in the street are regular visitors to the Math. Another Math was established on the bank of Godavari at Kovvur near Rajamahendri now in Andhra Pradesh which was named as Rāmānanda Gaudiya Math to perpetuate the memory of the famous discourses that took place between Chaitanya Mahāprabhu and Rāi Rāmānanda on the banks of Godavari. In Orissa, Prabhupād established four Maths, viz., Tridandi Gaudiya Math at Bhubaneswar, Sachidananda Math at Cuttack, Purushottam Math at Puri and Brahma Gaudiya Math at Alalnāth about 20 miles from Puri on the sea-side. Here Prabhupād restored and renovated the ancient temple belonging to the Rāmānuja school. Two Maths were established in Assam, one at Sorbhog and the other at Goalpara. Prabhupād also established the following Maths in Uttar Pradesh, viz., Rupa Gaudiya Math at Allahabad on the 27th January 1929, Paramahansa Math at Nimsar in the district of Sitapur in 1928, Krishna Chaitanya Math in Vrindāvan. Gaudiya Mathālaya at Mathurā, Srī Kunja Behārī Math at Rādhakunda, Sanket Behārī Math at Barsāna, Sanātan Gaudiya Math at Banaras and Saraswat Gaudiya Math at Haridwar. Sir Macolm Hailey, Governor of U.P. laid the



foundation-stone of Rupa Gaudiya Math at Allahabad. Prabhupād established two Maths in Punjab, Vyas Gaudiya Math at Kurukshetra and Gosta Behari Math at Sesasayi in the district of Gurgaon, Gaudiya Math at New Delhi, two maths in Bihar — Gaudiya Math at Gaya and the other Gaudiya Math at Patna and a Gaudiya Math in Bombay. In East Bengal (now Bangladesh) Prabhupād founded the principal Math at Dacca with the munificence of the Zamindars of Ballati who were his disciples — one at Kamalapur, one at Baliati, one at Mymensingh, two Maths in the district of Midnapore — one at Amarsi and the other at Chirulia, one in the district of Howrah at Brahmanpara and one at Darjeeling. Prabhupād undertook to install Foot-prints of Sri Chaitanya Mahāprabhu at the places visited by Sri Chaitanya Mahāprabhu in course of His tour throughout India. He laid the said Foot-prints in many places.

Prabhupād published as many as 200 original books comprising the Goswāmi śāstras and those of Mādhva and Sri-Vaiṣṇava schools.

The huge amount of literature produced by Prabhupād and his disciples bears a distinctive stamp or characteristics of Prabhupād's way of thinking and style of writings. His language was philosophical, his thoughts were original but supported by scriptures, and his sincerity of purpose came first. He and his disciples were puritans. He lived a very austere life. Asceticism and learning were the keynotes of his life. He was fearless in the expression of his views. He did not seek or believe in cheap popularity. The Guru must be learned in the scriptures and wholly dedicated to God. He should always be above reproach. He denounced pseudo gurus; he discarded hereditary systems of Gurus. a Guru must be pure in thought and action. The Guru must practise what he preaches. He cannot compromise between good and evil, honesty of purpose, and cheap popularity. Prabhupād was the apostle of suddha-Bhakti or unalloyed devotion to God. Humility was the trait of his character. Whosoever, whether a boy of five or an old man of eighty, made obeisance to him, he immediately reciprocated by saying *Dāsosmi* — I am the servant. This is the magnanimity of his great soul. He regarded his innumerable disciples as the limbs of his Guru.

The first sanyāsī disciple of Prabhupād was Tridandi Swāmi Bhakti Pradip Tirtha, a good scholar and emotional

speaker. He was followed by (2) Tridandi Swāmi Bhakti Vivek Bhārati, (3) Tridandi Swāmi Bhakti Bijnān Ashram, (4) Tridandi Swāmi Bhakti Hridoy Bon, (5) Tridandi Swāmi Bhakti Sarvasa Giri, (6) Tridandi Swāmi Bhakti Rakshaka Sridhar, (7) Tridandi Swāmi Bhakti Vilās Gavasthi Nemi, (8) Tridandi Swāmi Bhakti Bhudev Srouti, (9) Tridandi Swāmi Bhakti Vaibhava Sāgar, (10) Tridandi Swāmi Bhakti Prakās Aranya, (11) Tridandi Swāmi Bhakti Prosun Bodhāyan, (12) Tridandi Swāmi Bhakti Keval Oudulomi, (13) Tridandi Swāmi Bhakti Swarup Parvat, (14) Tridandi Swāmi Bhakti Sambandha Turyāsrami, (15) Tridandi Swāmi Bhakti Sambal Bhāgavat, (16) Tridandi Swāmi Bhakti Sudhir Yāchak, (17) Tridandi Swāmi Bhakti Srirupa Puri, (18) Tridandi Swāmi Bhakti Swarup Sār, (19) Tridandi Swāmi Bhakti Gaurab Baikhānos, (20) Tridandi Swāmi Bhakti Ranjan Bhaktisār. *20 Bicar Tajdar*

Swāmi Bhārati was one of the stalwarts of Prabhupād's institution. He could keep his huge audience spellbound for hours by his wit and humorous orations. He was a writer, poet, speaker and a great pandit too. Swāmi Gavasthi Nemi was a great pandit and a forceful public speaker in different languages. He worked in different parts of India and Burma. Swāmi Bon was well-known as a successful missionary not only in India but in England and the Continent. A speaker of very high order, Swāmi Bon moved in official circles and frequently met and represented the Prabhupād's institution to Viceroy and Governors of different provinces. Swāmi Sridhar was a good Sanskrit scholar. The sanyāsi disciples of Prabhupād were ably assisted by the Brahmachāri disciples who were hundreds in number. The sanyāsi disciples with their assistants moved throughout the year from one place to another throughout India. No province of India escaped the influence of the teachings and institution of Srila Prabhupād. I must mention a few Brahmachāris. They are : (1) Sarbasri Ananta Vāsudeva, (2) Narahari, (3) Pyārimohan, (4) Rām Vinode, (5) Gaur Gunānanda, (6) Krishna Kānti Bhakti Kusum, (7) Mahopadesaka Siddha Swarup Vidyābāgis, (8) Atulānanta Bhakti Kankan, (9) Sundargopal, (10) Benode Behāri Kritiratna, (11) Hridoy Govinda, (12) Varadrāj, (13) Krishna Kārunya, (14), Jādabananda, (15) Parameswari Prasad, (16) Gaur Anugraha, (17) Bhuta Bhrit, (18) Nrisimhānanda, (19) Pronabānanda, Pratna Vidyālankar, (20) Krishnaprema, (21) Sudarsan, (22) Devakinandan, (23) Rāsh Behāri, (24) Ahibhusan, (25) Shyāmsundar, (26) Kavibhusan, (27) Sivānanda, (28) Dayānidhi, (29) Purna Prajna, (30)

Chidānanda, (31) Rebati Raman, (32) Gaurdās Vyākaran Kavyā Tirtha, (33) Svādhikārananda, (34) Hayagrīva, (35) Sajjanānanda, (36) Bhāgbat Janananda, (37) Dhīr Krishna, (38) Jati Rāj, (39) Rādhā Govinda, Kavya Puran Tirtha. (40) Satya Bigraha, (41) Trailokyanath, (42) Rathārudha, (43) Vir Chandra, (44) Fenopānanda, (45) Narottamānanda, (46) Aghadaman, (47) Rādhārāman Rādhakumud, (48) Nitya Krishna, (49) Sambidānanda, (50) Gaur Prapanna, (51) Gakulānanda and many others.

Besides the sanyāsi and brahmachāri disciples, there were a large number of praiseworthy Grihasta disciples who also contributed towards the literary production and preaching. They were Sarbasri :- (1) Haripada Vidyāratna, (2) Sundarānanda Vidyāvinode, (3) Aprākṛita Bhakti Sāranga, (all of them editors of the Gaudiya), (4) Nimānanda Sevātirtha, an Assamese disciple of Prabhupād, (5) Nabin Krishna Vidyānkar, (6) Kalibairidas Adhikari, (7) Professor Jatindra Mohan Ghosh, renamed Jadubar Bhakti Shastri, (8) Satya Vāstavdas Adhikāri, (9) Yasodānandan Bhāgbat Bhusan, (10) Narottamdas Adhikāri, (11) Atindranāth Vedanta Bachaspati, editor of Nadia Prakas, (12) Adhoksaya Dās Adhikāri, (13) Satish Chandra Bose, (14) Priyanāth Mukherji of Mamunsla, Jessore, (15) Rāmanāth Bhattachārya of Talkhari, Jessore, (16) Rāmgopal Datta, one of the Secretaries of Visva Vaishnava Rāj Sabhā, (17) Dr. Dhirendranāth Banerji, (18) Vishnidās Bhakti Sindhu of Tuthpara, Khulna, (19) Jajneswar Dās Adhikāri of Phulberia Khulna, (20) Jadunandan Dās Adhikāri, (21) Jagatuddāran Dās Adhikāri, (22) Pandit Nandalāl Kāvya Tirtha, (23) Atindra Nāth Bhakti Gunākar, (24) Kishori Mohan Dās Adhikāri, (25) Sakhicharan Roy Dās Adhikāri, (26) Madanmohan Dās Adhikāri, (27) Radhyeshyām Pattanāyak, (28) Rāj Bāhādur Madan Gopal Sardāna, (29) Thākur Sāheb Tikam Singhji, (30) Ganesh Chandra Deva of Allahabad, (31) Oudh Behāri Kāppur of Allahabad, (32) Brojeswari Prasād, Advocate Patna, (33) Madhusudan Chatterjee, Patna, M. Ry., (34) Y. Jagannatham Bhakti Tilok, A.P., (35) Nitya Gaur ānga Dās Adhikāri Bhakti Rasānanda, (36) Monmohan Roy Chaudhuri, (37) Mohini Mohan Roy Chaudhuri, (38) Kamini Mohan Roy Chaudhuri, the last three are Zamīndars of Ballati Dacca, (39) Brojendra Kumār Roy Chaudhuri of Domsa, (40) Krishna Prasād Dās Adhikari of Mirkunda, Midnapur, (41) Murāri Dās Adhikari, of Amarshi, 42. Radha Govinda Das Adhikari, Bhakti Sastri. 43. Radhacharan Goswami, 44. Brahmandas Goswami, 45. Bhavavandadas Adhikari. (46)



Aprameyo Dās Adhikāri, (47) Suvābilas Dās Adhikāri, (48) Jagabandhu Datta Dās Adhikāri (J.B.D.), (49) Brindāban Chandra Bhattacharya, (60) Janārdhan Ghose Dās Adhikāri (51) Upendranāth Hui Dās Adhikāri, (52) Suresh Chandra Bhattachārya, Divyasuri, (53) Rādhā Ballav Brajavāsi, (54) Harivinode Dāsādhikāri, (55) Urdhamanti Dāsādhikāri, (56) Prof. Nishikantadasadhikari. (57) Adwayajnana Das Adhikari. and many other worthy disciples whose names could not be mentioned here.

Srila Prabhupād took upon himself the great task to fulfill the unfinished work entrusted by Sri Chaitanya Mahāprabhu to Sri Rupa and Sanātana Goswāmīs in strict obedience to them.

Srila Saraswati Thākur employed the following methods for the practice and preaching of the teachings of Sri Chaitanya Mahāprabhu.

1. To circulate and popularise Bhakti literature, he established several printing presses, namely, Bhāgavata Press at Krishnanagar, Nadia Prakāsh Printing at Sri Māyāpur, Gaudiya Printing Works at Calcutta and the Paramārtha Press at Cūttack and edited, printed and published large volumes of Bhakti literature, mainly Goswāmi Shāstras written by the six Goswāmīs and other Vaishnava masters of the Gaudiya Vaishnava School and also the literature of Madhva and Rāmānuja Schools. These books were easily made available to the people either free or at nominal prices.

2. He started several journals exclusively dealing with Bhakti namely :

- (i) The Sajjan Toshani, a Bengali monthly.
- (ii) The Harmonist, an English monthly.
- (iii) The Gaudiya, a Bengali weekly.
- (iv) The Nadia Prokāsh, a Bengali daily.
- (v) The Bhāgavat, a Hindi fortnightly.
- (vi) The Kīrtan, an Assamese monthly.
- (vii) The Paramārthī, an Oriya fortnightly.

3. To hold pictorial exhibitions demonstrating the lives and teaching of Sri Chaitanya Mahāprabhu and the

Vaishnava saints and the stories and sermon taken from Upanishads, Purāṇas, Mahābhārata and Rāmāyana. This method of preaching was very impressive and effective even among illiterate men, women and children.

4. Preaching from door to door and from village to village, holding meetings and discourses with groups of men was another method. For that purpose Prabhupād not only sent his preachers to remotest villages of India from north to south and from east and west but also to Burma and Europe.

5. To hold religious festivals in all the centres and Maths attracting people and giving them opportunities to listen to religious discourses.

6. He also introduced and popularised the Vaishnava smritis such as 'Hari Bhakti Vilās' of Sanātana Goswāmī and 'Sat-Kriyā Sāradipikā' and 'Sanskāra Dipikā' of Srīla Gopāl Bhatta Goswāmī, and introduced Vaishnava practices (Achār) based on the said smṛiti works among his disciples in the matter of śrāddha and other religious rites.

7. He introduced and administered Panchrātriṇa Dikṣhā to his disciples irrespective of caste and thereby conferred on them the right to worship Bhagawān Vishnu.

8. Another aim of his was to introduce the purely Vaishnavite education and for that purpose he published Hari Nāmāmṛita Vyākaraṇa, a Sanskrit grammar written by Srī Jīva Goswāmī, and established a Sanskrit Academy for study of the said Grammar and it is now one of the subjects for conferring a degree (Upādhi-Vyakaran Tīrtha).

9. He established a Sanskrit Academy or Bhāgavata Pāthasālā or Paravidyā-pīṭha for study of Bhakti literature under his own guidance and brought expert pandits from Uḍipi (South India) and other places for teaching the philosophy of different schools.

10. He also established a residential English High School called Thākur Bhakti Vinode Institute at Srī Māyāpur to impart education based on Vaishnava faith to young boys. He did not believe in Godless education. Subsequently a Junior Basic School after the Name of Thākur Bhakti Vinode has been established by our Kunja-dā.

11. To reclaim and improve the old or neglected temples and places of religious importance and discover old places associated with the life of Sri Chaitanya Mahāprabhu and other Vaishnava saints and to raise temples and memorials at the places visited by Sri Chaitanya Mahāprabhu, all over India.

12. He introduced ten examinations of Vaishnava literature and philosophy and history of religious sects.

13. He revived Sri 'Viswa-Vaishnava Rāj Sabhā' founded by Sri Rupa and Sri Sanātana Goswāmi.

14. He introduced the practice of Brahmacharya, Vānaprastha and Sanyās, among his disciples, all directed towards the service of Godhead. The said practice is a healthy method of regulating life as a first step for entry into spiritual life.

Srila Bhakti Siddhānta Saraswatī Goswāmi Thākura popularised Gaudiya Vaishnavism with all its high excellence throughout the world. He established Sri Chaitanya Math, at Sri Māyāpur which is a town of Temples and monasteries now, really a heaven on earth, with about a hundred branch Gaudiya Maths and places of worship in different parts of India and abroad. It was the most glorious period in the history of Gaudiya Vaishnavism. He was such a great personality that many European Governors of India such as those of Bengal, U.P., and Madras came to the Math to pay their homage: the then Viceroy of India and King George the Fifth patronised the Math (remember that that was the period of National Congress Movement and British people were ever in great suspicion about the Indians.) Almost all the Hindu Mahārājas of Native States of India received him as an honoured guest. Personages like Rabindra Nāth Tāgore honoured him as a great saint of India. Pandit Madan Mohan Mālavya remarked, " Really I am blessed to-day by having Darsan of a great Mahāpurusha like Srila Saraswatī Thākura. I believe that he alone will propagate the Bhakti cult throughout the world. " Great leaders of the country such as Dr. Rajendra Prasad and Subas Chandra Bose came to him, to listen to him. No religious preacher can be found in history who in his own life-time did such extensive propaganda.



*Madhu* : Revered Mahārāj, I hope, after the demise of Srīla Prabhupād Saraswatī Thākura when the present Srīla Achāryadeva became the helm of the movement the loss of Srīla Prabhupād Saraswatī Thākura for his disciples as well as for the world at large was co-terminated.

*Mahārāj* : Bābā that was a grave situation (some hot water dropped down from his eyes) ! During the last days of Srīla Prabhupād Saraswatī Thākura, our Gurudeva, some of his motivated disciples imbued with selfishness could find faults with Sri Kinja-dā too who was so pure in heart. But Srīla Prabhupād rejected them all remarking : " How is it, I never find Kunja Bābu at any time making any complaint against any one, but you all come with complaints which disturb me?" When Srīla Prabhupād noticed that some of his own disciples were cherishing malicious ideas against his most beloved Kunja Bābu he became as much dis-heartened that he wanted to retire from missionary activity. Feigning a heart attack in his person he left for Rādhākunda (the place of highest Love Sports of Sri Rādhā Krishna). Here he entered into the zenith of Vipralambha-Bhāva (sentiment of Love-in-Separation), and in pangs of separation day-in and day-out he shed tears for re-union with Sri Rupa Manjari. He sang under the benediction of Sri Rupa Manjari (Goswāmī) :-

*O holy feet of Sri Rupa Manjari :*

*Yours (Love for Sri Krishna) is my very treasure*

*That alone is my Bhajan and Pujan*

*That is the wealth of my life and my beauty*

*That is the be-all and end-all of my life,*

*That is the ocean of Rasa and very fulfilment*

*In my religion of Vedic Thought*

*And My Vrata, Tapas and utterance of Mantra*

*To my religious practice and precepts,*

*Will the God of fortune show mercy*

*On me for attainment to the Divine Feet*

*And visualising Him with these two eyes?*

*His beaming Beauty, the moon to my life-lotus*

*Will spread Ecstatic Bliss in day and night,*

*The separation burns me in poison  
 All times I remain in fire of love-in-separation  
 Hā, Hā, Prabhu be gracious unto me,  
 Give shelter at Thy Holy Lotus Feet  
 I remain ever with Thyself.*

Further with benediction to Sri Raghunāth Dās he has said:- "O Sri Radhe, I have spent some time till now somehow in cherishing a very earnest hope for remaining absorbed in the nectar-ocean of your service. If you do not show me your kindness by allowing me to serve you, what is the need of my life, of my residence in Vraja and even of Sri Krishna's favours?"

*Mahārāj continued :* Dear Madhu, on repeated appeal of our Kunja-dā no doubt Srila Prabhupād came back to Calcutta, after some time, but within a few days he left for Puri. Here he spent his days at Leelā-Kuteer on the very sea shore. He became restless here, he gazed and gazed on the blue waters of the sea and on the blue sky on its bed — it brought into his heart of hearts the continuous ecstatic condition and ravings of Sri Chaitanyadeva that the Lord exhibited in His Person during the last twelve years of His stay. Every one could study that no longer he would be staying on this earth. So far the last time once again on Kunja-dā's desire Srila Prabhupād came back to Calcutta Math and the last few days he spent almost in closed doors with Sri Kunja-dā who gave him all comforts.

On Tuesday, the 31st December 1936, the day previous to his disappearance he called all his important disciples by his side and advised them to note down the following instructions for their Guiding Principles in future :-

**"Form a Governing Body of 10 to 12 persons for Management of Mission-work but Kunja-Babu will manage so long as he lives.**

**Kunja Babu's sympathy for me brought me in connection with so many persons. His intelligence excelled all. His sympathy for me knows no bounds.**

**I advise you (Kunja Babu) to be courageous and callous as I am callous to all. This should be your guiding principle.**

**I told the other day and again I say Kunja Babu should be respected as long as he lives. Do not quarrel with one another.**

**Vasudeva should engage himself in writing something and he should help the Prof. and Sundarananda in this respect."**

*Mahārāj further continued :* At the late hours of the following night I came back from my itinerary and as was the system, immediately after my arrival at Calcutta Math I went to the doors of Srila Prabhupād without disturbing him, to pay my Dandavata at the doorway. I saw a dim light inside the room and I could see through the open window that our Kunja-dā and Srila Prabhupād both were profusely shedding tears. Without their notice I came back to my room and lay down on the bed for the night. But (some hot tears rolled down his checks), we didn't believe that the dawn of the morrow would knock at the doors with that evil news. Instead of hearing the morning bell we suddenly heard the heart-rending cry of Sri Kunja-dā and we all rushed to the Prabhupād's room and saw Sri Kunja-dā rolling on the floor uttering, 'O my Prabhupād, O my Prabhupād.' No sooner we realised the incident than one by one we all fell on the floor (tears in eyes.)

In no time the news came out from All India Radio and people in thousands poured into Math to pay their homage to their great Achārya.

In a special train the holy body of Srila Prabhupād with his thousands of disciples was brought to Sri Māyāpur.

This was a mourning day observed not only by the whole of Bengal but in many other States too.

His demise which took place on the 1st January 1937 was widely mourned throughout India and abroad by the press, on the platforms, at the public meetings, by hundreds of letters of condolence from the Viceroy of India, the Governor of the Province and high officials and non-officials and by personal calls on Kunja-dā of the leaders of all shades of opinion to express their sorrow and sympathy with us. A letter dated 4th January 1937 from Mr. C.B. Duke, the Private Secretary to the Viceroy of India reads as follows : " His Excellency is too sorry to hear of the disappearance of the



Srimad Bhakti Siddhānta Saraswatī Goswāmī Mahārāj, President Achārya of the Gaudiya Math and asked me to send you his condolence." A letter from Mr. Pinnel, I.C.S., Private Secretary to the Governor of Bengal dated 1st January 1937 reads thus : " His Excellency has heard with deep regret of the disappearance of the President Achārya of the Gaudiya Math whose acquaintance he was very pleased to make during his visit to Māyāpur in January 1935 and desires me to convey to you and to other members of the Math his sympathy in your great loss."

Sir B.L. Mitter and Sir Frank Noyce, K.C.S.I. C.B.E., both members of the Viceroy's Executive Council, called at Gaudiya Math, Calcutta on the 3rd January 1937, Sir Frank expressed his sympathy as follows: " I should first of all express my deep sympathy with you on the very great loss you have sustained at the sudden departure of your revered President, the founder of this mission. I am quite sure you will be inspired by him in carrying on the good work entrusted to you."

Mahārājādhirāj of Burdwan Sir Bijoy Chand Mahatab wrote a Bengali letter to Kunja-dā expressing his great regret at the demise of Prabhupād and his sympathy with him and other members of the Math. The Māharāja was the life long Bhakta of Prabhupād.

His Highness Mahārāja of Tripura sent a telegram stating, " Deeply concentrated hearing Siddhanta Saraswātī's passing to join Bhakti Vinode Thākura." Kumar Hirendra Kumar Mitter wrote thus : " I learnt with a heavy heart the sad news of the passing away of astotarasata Chidvilas Srila Srimad Bhakti Siddhanta Saraswatī Goswāmī Mahārāj. Not to speak of the Gaudiya Math alone, India has lost in him an erudite scholar of the higher order and one of our greatest religious thinkers. Pray allow me to offer sincere condolence at your darkest bereavement."

The citizens of Calcutta held a crowded condolence meeting on the 7th March 1937 under the chairmanship of the Mahārājādhirāj Bahadur of Burdwan at the Dalhousie Institute on the invitation of the distinguished signatories including Sir Atul Chatterji, G.C.S.I., K.C.S.I., Sir B.L. Mitter, Mr. Justice Sir Manmatha Mukherji, Mr. Justice Surendra Nath Guha, Mr. Justice Dwarkanath Mitter, Mr. Justice Rupendra Kumar Mitter, Nawab Sir K.G.M. Farouqi, Sir Bijoy

Prasad Singha Roy, Mahārāja Sir Prodyut Kumar Tāgore, Mahārāja Srish Chandra Nandy of Cossimbazār, Mahārāja Jagadindra Nath Roy of Nacore, Mahārāja Sir Manmatha Nath Roy of Santash, Raja Bahadur of Nasipur, Sir Harisankar Paul, Mayor, Dr. Satyacharan Law, Sheriff, Dr. Shyamprasad Mukherji, Sir Hassan Suhrawardy, Sir Edward Benthall, Sir David Ezra, Sir Nilratan Sircar, Sir Rāmāprasad Mukherjee, Dr. Bidhanchandra Roy, Sir Upendranath Brahmachāri and others.

The said meeting was addressed by Sir Francis Young Husband, the well known British soldier, orientalist and explorer of Tibet, who happened to be in India, Sir Hassan Suhrawardy, M.M. Pramatha Nath Tarkabhusan, M.M. Haridās Siddhantabagis, Mahārāja of Nasipur, Mr. J.N. Basu, M.L.C. Solicitor, the great Vedantist Hirendra Nath Datta, Solicitor Mr. Justice Dwarakanath Mitter and the Mahārāja of Burdwan dealing with the life and works of Prabhupād. The following resolution moved by Sir Francis was unanimously passed: "This meeting of the citizens of Calcutta places on record their deep sense of sorrow and of the heavy loss sustained by them at the sudden and premature departure from their midst for the brighter world of eternal Divine Service of His Divine Grace Paramahansa Prabhupād Sri Sri Bhakti Siddhanta Saraswati Goswāmi Thākur who was the Founder Achārya of the Gaudiya Math Mission with its sixty six centres throughout India and abroad and who initiated the organisation for founding a Hindu Temple in London, and this meeting tenders in deep reverence to the departed sage whose memory will be cherished by them forever."

The citizens of Madras held a public meeting on the 31st January 1937 under the chairmanship of Mahārāja of Jeypur, Dr. Vikram Deo Varma, D.Litt to mourn the demise of Prabhupād. Sir P.S. Sivaswami Iyer, K.C.S.I., C.I.D. dealt upon the manifold qualities of Prabhupād and expressed deep sympathy with the members of the Math. The following resolution was passed: "This meeting of the citizens of Madras records its profound regret and sorrow and sense of loss to the country by Nirvana of Om Vishnupād Paramahansa Bhakti Siddhanta Saraswati Goswāmi Mahārāj, Achārya of Gaudiya Mission which carries the banner of Indian culture in Britain, Germany and Austria and various other countries of Europe."

The Calcutta Corporation also passed the following resolution at its special meeting held on the 13th January 1937: "That the Corporation of Calcutta placed on record their deep sorrow at the demise of His Divine Grace Paramahansa Srila Siddhanta Saraswati Goswāmi Thākura, Founder, President of the Calcutta Math on the 1st January last at the age of 62 and that an expression of their sympathy and sense of loss conveyed to the members of the Gaudiya Math, Calcutta." The Calcutta Corporation also published the life and works of Prabhupād in the Calcutta Municipal Gazette dated 30th January, 1937. The Mayor Sir Harisankar Paul paid a high tribute to Srila Prabhupād.

The Rangoon Municipal Corporation also mourned the demise of Prabhupād at a meeting held on the 1st February 1937 under the chairmanship of its Mayor Dr.A.M.Murray.

The citizens of Bombay also expressed their sorrow at the demise of Prabhupād at a public meeting held on the 7th February 1937 under the chairmanship of H.Sankar Rao, C.I.E.

The life and works of Srila Prabhupād may be shortly put in a nutshell if I am permitted to quote four lines from Sri Chaitanya Charitāmṛita which may be rendered into english as follows:

*"To determine the Tattva of Bhakta, Bhakti and  
Krishna-Prema.*

*To establish the duties and practices of the  
Vaishnavas.*

*To revive Krishna-Bhakti and Krishna-Prema-Sevā  
loving worship of Krishna.*

*To discover and restore the lost holy places in  
Mathurā and Vrīndāvan."*





## CHAPTER - VII

### GURU PRESTHA

*Maharaj:* The events of the phenomenal world rise and sink in their flow unsung and uncared for until some revelation with the transcendent outlook appears beacon-like amongst men. History takes new colour and vision, gets translated into wonderful forms that cheer up humanity for all time. In the history of the world there have been such upheavels that typhoon-like attract the attention of all. It is only in the smoky and sulphureous atmosphere, that a miracle of outstanding importance happens in the light of day. The impossible becomes possible and proves to be on surer grounds than so-called facts of life.

India had to her credit revelations that had always worked for the redemption of humanity. Every succeeding vision had hapened wider and wider portals of realisation of the infinite. The history of the early days of the twentieth century reveals that the ancient faiths of the world got out of gear in their march across the sands of time, and in India, the home of world—religions, they seemed, with their stereotyped formulas and rigid intellectual settings almost misnomers. The problems of the day seemed impossible of solution while insistent conflicts laid low the pretensions of the healers of spiritual ills. The fever in its turn created phases of atheism and pantheism surcharged with the nihilistic view of things. What became the religion of the day was semitic, anthropomorphic, agnostic, pantheistic, henotheistic, dogmatic and even pessimistic.

Idealistic platitudes about piety and service have always clothed the hidden cult of ego-worship beleaguering the issues in various ways. The dismal happenings born of discord and strife, however, never stopped and negative philosophies always stirred to create walls of demarcation across all possible high-roads of amity and goodwill. In spite of this bitter atmosphere the Gaudiya movement preaching the Love-philosophy of Lord Sri Chaitanya Mahaprabhu got a new renaissance which constituted a new chapter and established the Will of the Lord that His Name might be broadcast throughout the world for making it fit to receive His Message of Love to resuscitate the dropping and parched faiths of men. The religion of Love found a great master in Paramahansa

Srimad Bhakti Siddhanta Saraswati Goswami Thakur and in our Kunja-dā whose inspiring enthusiasm and zeal of propagation lit a new fire in the ashes of the past. They held aloft the torch handed over to them by Srila Bhakti Vinode Thakur, the great sage and seer who was instrumental in ushering in the new movement. As every one knows that our Kunja-dā first arranged for the establishment of the first branch of Sri Chaitanya Math in Calcutta at Ultadanga and forthwith the light of the east, the message of Love, like fire getting widespread in the wind spread out not only in all corners of undivided India but abroad too within a very few years. Our Kunja-dā who was in-charge of managing the whole affair of the Math had, as he still has, the habit of spending the last farthing for the preaching of the cult. He saw a great future for the mission and thought that without sufficient monetary support it would not be possible to spread the spirit of the mission. Once he thought that to approach the doors of the public at the initial stage of the mission with begging bowl would not be wise as a lot of time was required to make the public understand the significance of the monk's begging bowl, which is not meant for his own sense-gratification. At that time suddenly he got a good chance of filling a dignified post in a postal department during the first world war and when Srila Saraswati Thakur went to Mayapur, his head-quarters, without intimating anything to him our Kunja-dā left for Basora on the 18th May, 1920.

How much the separation of Kunja-dā perturbed Srila Saraswati Thakur we know from one of his letters to Sri Kunja-dā in which he also referred to their intrinsic relationship in respect of their eternal spiritual relation.

In regard to the spiritual service of Srila Kunja-dā which is unparalleled, Sri Prabhupad Saraswati Thakur himself put a marble plate on the wall of the Calcutta Temple (Bagbazar Gaudiya Math) with the following inscription to bring to the notice of one and all who would visit the temple to know who is the real architect of his mission:

**Sri Sri Guru Gaurangau Jayatah**

(1) Acharyatrika Sripad Kunja Bihari Vidyabhusan, the Secretary of Sri Gaudiya Math is the central pillar (**Mula Stambha**) of Sri Gaudiya Math.

(2) He is the very vitality (**Pran**) of the Sri Gaudiya Math Seva Pratisthan and the very cause of its growth.

(3) He is the very architect (**Adi Shilpi**) of Sri Gaudiya Math.

(4) He is the very person who ministered for the growth of the spirit of service in Srila Jagabandhu and inspired and led him to such service.

(5) He is the central gem (**Madhyamani**) in the precious necklace made up of the crest-jewel Bhagavatas (devotees) of the Sri Gaudiya Math.

(6) He is the very embodiment of the most ideal service-hood to Sri Gurudeva and the dearest personality (**Presthamurthi**) to Sri Gurudeva.

(7) He is the very person who stands for the fulfilment of the mission of Sri Gurudeva.

(8) He is at the fore-front (**Agrani**) among the prophets who give precepts on Sri Guruseva and the crowning jewel for tolerance and perseverance in respect to the service.

(9) He rings the morning bell with a call to the whole universe for having the spiritual service of Sri Guru and Sri Hari (**Bhagavat pravara**).

(10) He is the best friend (**Bandhuvara**) to all the Sri Gaudiya Vaishnavas."

Further Srila Saraswati Thakur remarked, "He (Kunja-Behari) first came to me on the very dis-appearance day of my Gurudeva (Paramahansa Srila Gaur Kishore Das Babaji Maharaj) and he appeared to me like the very-self of my Gurudeva. He there-after, took the entire charge of fulfilling the mission of my Gurudeva; he made me act according to the gracious desire of my Gurudeva and endowed me ever in the yielding lore of the Divine Krishna Seva."

My Prabhupada said, "the devotees of Gaudiya Math, keeping as the vowed object of their highest realisation the privilege to be the playmates in the grove (the Sportive Leela-sthala) of Sri Radha-Krishna that is created by him (Kunja



Behari) offer to serve the Gandharva-Giridhari with the Dhama, the Transcendental plane where the Lord descends. That super mundane persona'ity that is my most affectionate Kunja Behari, will bring about extensive growth of the Tree of 'Sri Viswa Vaishnava-Raj-Sabha spreading its branches and twigs over the whole land and wafting incessantly the Kirtana of the chanting of the fascinating Leela of Sri Radha-Krishna. The sportive Leela-Bhumi will thus be created, wherein, under his care, the Wish-yielding Grove will grow with the descent of the transcendental Sri Vrindavan-Dhama; and there one could aspire to the highest achievement of dedicating one-self to the service of Sri Gandharvika-Giridhari (Sri Radha-Krishna) under the Kalpa-Vriksha surrounded on all sides by Tamala trees."

Being like the very purity itself, my beloved Kunja Babu is the trunk of that mighty tree of Sri Gaudiya Vaishnava Movement whose branches and sub-branches have been spreading out with unlimited growth. His nama, rupa, guna, associates and service-hood have recalled in me the prayer of Thakur Narottam who prayed for the companionship of Sri Ramachandra (although this great Ramachandra was disciple-like to him). His spirit of service deeply impressed upon and reminded me of the unbounded loving tie of Sri Gaur-Gadadhar (Viz. Sri Gadadhar Pandit and Sri Gauranga Mahaprabhu). My prayerful invocation of God's blessings on all those who have come with a view to joining with him (Kunja Babu) in the service of God, let them be ever under his kindest affection and dwell under the cool shade of that mighty tree. A devotee of Bhagawan should not be judged from the observation of his outside. The clue of justice, as enunciated by Sri Gaurasundar is the view point of one's loving devotion to God. That Sri Gaurasundara is the Predominated Aspect (Ashraya) and at the same time He is only the Predominated Aspect of those Mahabhagavata devotees who are actually the predominated Aspect for realising this we have to learn thoroughly the Bhakti philosophy of Achintya-Bhedabheda-Vada. So too that philosophy alone binds my affectionate associates together with those of my Gurus who have thier affectionate eye on me. That (*Achintya-bhedabheda vada*) is the reconciliation between the contradictory thoughts of the Brahmasutra (Vedanta) whose true import we find in Srimad Bhagavatam and in the two great books of Sri Gaudiya Vaishnavas viz. Sri Chaitanya Bhagavata and its essence Sri Chaitanya Charitamrita. That alone is true composition of

the love-descent of God. That got its formulation into five-fold devotion in which the Nama Sankirtan and reading the Srimad Bhagavatam are the best way of receiving the Deity in its purity. That is the service of the Vaishnavas, that is the Achintyabhedabhedavada Tattva."

"My Lord Sri Gaurasundar is Avatari, the very supreme Lord Who is installed together with Sri Vrishabhanunandini (Sri Radha), the Predominated Aspect on the same platform and also Their associates thereof. Those associates are none but different manifestations of their (her) own for their respective service. The place of my Gurus and also of my affectionate comrades is close to the Throne of Radha-Govinda in the same chamber, nay on the top of the throne (as Gauradhawaja). Again, as Raghunathadas was to Sri Swarupa, and Raghunath was to Rupa so too my affectionate to me; and his love for particulars are the most significant facts ----- Every type of sports of my Gauranga is lovely, such as His chastisement of the students, His refutation of Mayavada, His extra-ordinary affectionate tie with Gadadhara, and so too Gadadhara's grace upon Vallabhacharya, Prabhu Nityananda's grace upon Kalakrishnadas, Jayadeva's love for Padmavati, Vidyapati's love for sachima, Gaura's grace upon Gunarajkhan and my Snehavigraha's dealing with relatives which we should not misconstrue and thereby slip down from the high steps of the Bhakti-path."

Srila Saraswati Thakur further said: "That supermundane personality, that is, my most affectionate Kunja Behari, will bring about an extensive growth of the Tree of Sri Viswa Vaishnava Raj Sabha spreading its branches and tourings over the whole land and wafting incessantly the Kirtana or the Chanting of the fascinating Leela of Sri Radha Krishna.

His virtuosity, complete detachment from mundane objects and particularly his great love for me are the objects of my eternal remembrance. His love for me knows no bound."

*Madhu* :-- Revered Maharaj, I could not understand the high philosophical terms you used; will you kindly explain them in simple language?

*Maharaj* :-- It is very difficult, dear Madhu, for me to bring out Gurudeva Srila Prabhupad's talk into my language

and to translate it into any other language is still harder; particularly I am afraid to bring it to my limited knowledge which may be an injustice to him. So I shall only try to clear one point in respect of the stand of our Kunja-dā by referring to the remarks that were made by my other God-brothers in the very presence of Srila Prabhupad, who desired to listen to them to his delight even at public meetings. The then God-brother, one Sripad Sundarananda Vidyā vinode, a scholar and the then editor of Bengali Gaudiya at the Navadvīp Dham Pracharīnī Sabha--which was presided over by Srila Prabhupad himself, on 7th March, 1928, in the course of his talk said: "From outside no man of this world can understand Acharyātrika Prabhu (Kunja-dā) and what acutally he is. It is the fact that a Vaishnava is not known from outside. Acharyātrika Prabhu's Vaishnava-hood is most ideal but simple.....that is the most unadulterated and purest one and as it were the incessant flow of the Ganges of the service to the feet of Sri Gurudeva. It is the transcendental transparent love of Vaishnavism which goes eternally to the service of Sri Gurudeva: To portray him it is enough to say that the very ideal of Guru-sevā has made its descent in him.....It is truth, it is spiritual truth, nay eternal turth, that the Acharyātrika Prabhu is the prophet of the very natural, unalloyed and transparent divine love that flows from the service of Sri Gurupadapadma. To speak about his greatness at public meetings be considered as mere exaggeration. But it is he who aspires after the service of God and the most fortunate one alone can understand it. It is for me (us) to follow. To a bewildered life it is the very beacon-light and for an aspirant to be followed ever in life. In the Upanishads, Puranas and in Smṛitī Sastras we have read much about the ideal service and about a life dedicated to a Guru, but they merely occupied our imagination but now we are fortunate enough to find before our eyes the very representation of the highest type of ideal Guru-sevā in the very person of Acharyātrika Prabhu. But one warning is necessary; if anybody merely tries to imitate him or due to any malice make any offence at his feet it is sure and certain that he will be ever deprived of the service of Sri Guru and Gaurāṅga; this is the very truth although he ever forgives." Next year too viz., in 1929 at the Dham Prācharīnī Sabha Sripad Sundarananda Vidyaratna Prabhu said: "Srila Acharyātrika Prabhu (Sri Kunja-dā) is the principal person concerned in fulfilling the Mission of Sri Srila Prabhupad (Saraswatī Thakur), he is the helmsman for us all; he is the principal teacher to teach us how to serve Sri Gurudeva and he



is the very source of our inspiration, the very and vital breath..... His policy, adjustment and his skill in settling all complicated problems is extra-ordinary and most praiseworthy. His love and affection, his affectionate dealing and friendly terms make every one a friend to him. Any complaint against any one is so effectively solved, that both the parties heartily feel his sympathy."

On another occasion he said: "In him (Kunja-dā) at a time we find the old but ever young jubilation of Sri Jagannathdas, in him we observe the real type of spirit of abnegation that was cultivated by Thakur Bhakti Vinode, in him we notice cleverness of exposing the pseudo-practicants as it was found in the life of Srila Gaurakishore Das Babaji and in him we realise the every devotional fervour and kindest affection for the devotees that are inborn characteristics of Srila Prabhupadā. The great personalities of those four savants are now embodied in the very person of Sri Kunja-dā and we pray that he may be our shelter. Today the great triumphant preaching of the divine message has drawn the attention of the world at large to this very architect and commander of Sri Gaudiya Math Mohamahopodesaka Bhaktiratna Acharyatrika Prabhu (Kunja-dā) whose birth place one day will be visited by the people of Germany, London, France etc., to whom the people, the devotees of that great place will show that very place where took the birth of the great jewel devotee of God (Bhagavataratna).

Next, another god-brother His Holiness Sripad B.H. Bon Maharaj, who was sent by Srila Prabhupad throughout the continent for preaching the message of Sri Gaudiya Math also spoke at a public meeting before Srila Prabhupad thus:--

'Acharyatrika,' Prabhu (Kunja-dā) is the dearest to Srila Prabhupad, who is dearest to Sri Gaur Sundar (Chaitanya Mahaprabhu). He is the crown jewel among the Vaishnavas and I believe, he has descended on earth to lead me to the holy feet of Sri Gurudeva. He is the central pillar of that universal church for preaching the prema bhakti of Gaudiya Vaishnavas for the fulfilment of the Will of the Lord Sri Chaitanyadeva. He brought my Gurudeva (Sri Prabhupad Bhakti Siddhanta Saraswati Thakur) who was living secluded from the world at Sridham Mayapur in exclusive devotion, to his missionary activities and contributed real beneficial service to the world at large. Today the world has come to know about the Love

philosophy of Sri Chaitanya, the very source which is the personality of Sri Acharyatrika Prabhu (Kunja-dā). Without his grace none can expect neither the favour of Acharya Srila Prabhupad nor the kind of Sri Gaur Sundar Whose most favourite is Srila Prabhupad. Srila Kunja-dā's *vairagya* is unparalleled, nay he is the very embodiment of Yukta-Vairagya'.

Next, we find from the saying of Tridandiswami Srimad Bhakti Pradip Tritha Maharaj that the very affectionate Self of Srila Prabhupad viz., Sri Bhagavataratna Prabhu (Kunja-dā) is the very image of the heart (Hridaya Vighraha) of the sevakas of Sri Gaudiya Math. He is to us Kunja-dā, he gives shelter in the sportive grove of the Lord for serving Him. He is the very root cause for the widest preaching of Gaudiya Vaishnavism. He also inspired Srila Jagabandhu Bhaktiranjan Prabhu for the construction of Calcutta Gaudiya Math and only on his inspiration Sriyukta Sakhicharan Bhakti Vijay Prabhu donated the Bhajan Kutir for Srila Gurudeva (Srila Prabhupad) viz. Bhakti Vijay Bhagwan at Sridham Mayapur. It was he who preached the idea of the theistic exhibition and organised it in different places so that our Srila Kunjā-da made Srila Prabhupad (our Gurudev) publicly known to the world at large. Kunja-dā ever forgives all types of offences and gives room for every one in the Service. Kunja-dā's service, his perseverance and forbearance of all perplexing atrocities without any grievances in respect of serving Sri Gurudeva is unprecedented in the world. Acharyatrika Prabhu (Kunja-dā) is the very embodiment of the devotion of the Sri Bhakti Siddhanta-vāni and he is the image of Service (Seva Vighraha Swarup).....Kunja-dā who, being nearest in the inner circle and hence reserved and conservative in the extreme, is also liberal and graceful to those in the outer circle'.

Another God-brother H.H. Sri Giri Maharaj said: "Kunja-dā is the central pillar of the Gaudiya Math in preaching its cult and is prestha (dearest) to Sri Gurudeva. Today the Gaudiya Movement has reached far and wide of the country. Srila Prabhupad is duly worshipped everywhere so too, the day will come, when along with Srila Prabhupad's portrait Srila Acharyatrika Prabhu's portrait also will be worshipped by our country men.

## PRABHUPAD, FATHOMLESS THY MERCY

Prabhupad! Fathomless thy oceanic-mercy  
Though ocean on earth is boundless and endless  
But has got its shore which never it crosses,  
Whereas thy (Prabhupad's) oceanic-mercy—  
Crosses the shore touching my deserted heart. 1

How filthy, vile, loathsome destitute am I !  
Ah although have I not met thee in person —  
Yet ye came to my vision time and again  
And led me to the path of Righteousness —  
With Realistic way of life and idealistic-decoction. 2

Fallen, fallen, fallen, ever fallen as am I  
Who else could lead me to the light then —  
Thy-other-self, the mercy-embodiment of Nityananda  
Who lifted me up holding my hands—  
While caught in the whirl-pool of illusive-current. 3

'Path is not soft like a bed of roses but perilous,  
Who bravadoes me with applauding 'fear not' —  
And torch in hand with flying colours preludes —  
'Lament not, follow my foot-steps look at none else  
Beacon—till the goal is not reached.' 4

Lo, I emplaned and flew afar into the space—  
On the merit-fare of jnana, karma and vairagya;  
I entered the world of elevation with its glittering lustre  
But envisaging its night-mare as castles in the air  
My plane proceeded entering into the world of salvation. 5

Here in the hallucination of the haloes of Brahman  
My plane could land nowhere for want of space;  
It circled, circled and circled till the fuel exhausted  
And the plane crashed throwing me in the desert \*  
When in that bewilderment could find no way out. 6

Alas! yet night approached with its pitch darkness  
And extremely awe—striken howling of wild beasts

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\* Vide Bh. X/2/32.



Created palpitation to meet the death at hand —  
 Like a goat entrapped in a pole of slaughter-house  
 At that state I cried, O my Saviour, where Thou art! 7

I fell unconscious whether dead or alive I knew not  
 Yet a sun-shine I could see when opened my eyes—  
 Mystery! Whether it was a dream or I was awake—  
 I could envisage a divine hand with compassionate love  
 What a wonder! am I at the Blissful-land of Mayapur. 8

Here I bravadoed by Jagadguru Srila Prabhupad  
 Whose unreserved divine Mercy opened my eyes —  
 With collyrium of transcendental knowledge  
 Leading me to his grace-embodiment **Guru-Prestha**  
 Unto whom I surrendered to my great solace ! 9

Who bravadoed, 'forget not Sri Krishna's Feet  
 In Them alone lies all true-wealth of life beyond  
 And all solace to suffering humanity  
 Aroused dropping hearts from despondency 10

When man is freed from delusions of karma & jnana  
 The soul gloriously shines in its pristine purity  
 And its inherent yearning for the Over-soul—  
 Is manifested in a moment of supreme joy. 11

Then the inner significance of life becomes known  
 And one finds the eternal meaning of his existence;  
 There man gets complete solace and joy eternal  
 Ah! the goal of life is to serve Krishna with heart and soul 12

Glory, glory! what a glorious vision have I had  
 To my good luck, I saw Gaur-Nitai, Friends of the fallen  
 With the manifestation of Divine nature of the Dhama  
 And a vision of Radha-Krishna in Sportive Vrindavan  
 When I sang aloud the blissful Names of Gaur-Nitai. 13

Overwhelmed in joy of shouting Hare-Krishna-Nama  
 Heart over-flooded with ecstatic devotion  
 Made me laugh, weep and lament with rolling on earth  
 O wonder! know not what a fathomless Nectarine-Bliss—  
 To me the Holy Name is the sole eternal ornament of life! 14

## **Benediction of Srila Guru Maharaj for Organising the Centenary Celebrations of the Founder**

My most Affectionate Yati Maharaj

Your hard labour and sincere endeavour which brought wonderful success of the Golden Jubilee of Sri Chaitanya Math for which Srila Prabhupad's Blessing is ever pouring upon you. By organising such great celebrations unity is brought amongst the sevakas and all the differences naturally disappear.

Secondly, this year's celebration in Madras (Gaudiya Math) was also wonderful. Among all the branches of Sri Chaitanya Math, Madras Sri Gaudiya Math under your leadership has been doing yeomen service and in the field of Preaching. Development and helping the cause of Sridham-seva are unprecedented.

Now final task of my life is to celebrate in most befitting manner the Centenary Celebrations of Srila Prabhupad. As per the desire of all of us I benignantly solemnise you for appropriate organisation of this celebration. Therefore whatever is needed that should be arranged from now itself. The devotees and inmates of our all the Maths will give their best co-operation to you and they will endeavour their utmost as per your direction and decision.

Further by the benignant favour of Sri Bhagavan the spirit of service with which you are endowed, see at any circumstances that is not lost. Whatever may be the reason, whether your feelings are being hurt owing to undesirable behaviour of others or any apprehension or debility, you should have ever increasing temperament of service. Therefore for this centenary celebrations you should dedicate your Kaya, Vakya, and Mana for a glorious success of it. This is my benediction on you.

*With Spiritual benediction,*  
**B. V. TIRTHA,**  
5-10-72.





CHAPTER-VIII  
SRIDHAM MAYAPUR  
AFTER SRILA PRABHUPAD

*Maharaj* : Prabhupad is no more on this earth in his physical body, he has gone back to his eternal Abode of Transcendental Love, joining Sri Vrishabanu Nandini (Sri Radha) as her confidant in rendering service to Sri Krishna. Our Kunja-dā feels lonely and extremely bereaved at the thoughts of Prabhupad for whose mission he gave his heart and soul. Who is there to console him except Prabhupad himself? It became to him such as it were, to Sri Raghunathdas Goswami at the disappearance of Sri Sanatan Goswami; even stay at Vrindavan for him became unpleasant. To visit the sportive Leela Sthala of Krishna without Sanatan brought from his heart a bitter cry. Even so, Kunja-dā wept and wept looking at the tomb of Srila Prabhupad. Some one with great difficulty and persuasion brought him back to Calcutta to initiate him with the responsibility for the future of the mission as all the sincere disciples of Srila Prabhupad as well as all the admirers of the Mission were waiting for him for holding the banner on their onward march. To the selfish-less nature of Kunja-dā whose only motto was service to his Guru, for his (Guru's) satisfaction alone, the idea of acting as a Guru after Srila Prabhupad never suggested itself. What a real devoted soul! As he was moving in a transcendental world, he did not even dream that he would be having any separation from Srila Prabhupad, even in this plane; to him Prabhupad was the Guru for all the sincere souls, not for a particular period but for all time. So it became impracticable for his selfish-less nature to meet the situation immediately: Alas, in the meantime some motivated disciples of Srila Prabhupad seeking their selfish end declared one among them as the President Acharya of the mission of our Prabhupad and of our Kunja-dā. It was most surprising that one who got the very spiritual life from our Kunja-dā and who was advised by Srila Prabhupad to be ever under the shade of Sri Kunja-dā took the seat of Guru and with the suggestion of his followers he declared that whosoever would not be admitting him as the successor of Srila Prabhupad and the President-Acharya of the Math would be considered unjust. But all the leading Tridandiswamijis and other disciples of Srila Prabhupad (except those few) approached him (the so-called elected Acharya) with the request to give heed to the advice and instructions of their Guru Srila Prabhupad to whom Sri

Kunja-dā was the only choice, and so it should be for all of them and should be unanimous. Lo, this advice went unheeded. As it was, when Sri Krishna went with His good wishes as the Ambassador of the Pandavas to the court of Duryodhana to make an honourable compromise between the Kauravas and Pandavas, to avoid the impending devastating war, His advice was not taken in the right spirit by Duryodhana who was full of vices, hatred and malice, even so the self-styled president misconstrued the advice considering the well-wishers as opponents and exercised all means to oust them from the Maths. They picked an unusual quarrel in which there was blood-shed, among the devoted disciples of Srila Prabhupad and the most shameful malpractices were set on foot against Srila Kunja-dā with the result that he had to come out from the Math and take shelter in a rented house in Lansdown Road, Calcutta. Sripad Paramananda Prabhu was also always by the side of Srila Kunja-dā. Those were the most grievous days for the devotees of the Math; when looking forward they saw a grim future. Sri Kunja-dā was yet calm and quiet and advised his co-brothers to bear up with all situations that arose. He said, 'Do remember the days of Pandavas who were rightful persons to possess the throne, but they were driven out to the forest, yet they were complacent and became more devoted to Krishna than ever before. It is our testing period and let us meet it at all cost. As at sunset, the world becomes dark, so at the disappearance of Srila Prabhupad, the light has vanished and gloom pervaded over the religious sky and we have to wait for the moon to shed her light upon the water lily'.

May be, the recluses take to the sacred-cloth with real intentions and sure purposes, but alas, en-route, as time passes on, they come to forget the very purpose for which they have made the sacrifice. Deception by one is universal and belongs to all times: the wolf in the tiger-skin is nothing new; but in other walks of life, such deceptions are not so dangerous as in the path of spirituality. Ravana in the garb of a Sanyasi approached the hermitage of Rama with the intention of abducting Sita. Self-aggrandisement makes an aspirant slip from his own high values-of-life and disciplines in it. Mere asceticism, however impressive it may be, will not be sufficient in itself. One must distil one's personality off its contents of craving. Without insight into the Reality the outer man can never dare to give up the enchanting things of the outer world of beauty.

The growth of the Mission went by complete upset. How long can Duryodhana rule over the earth? Mother earth, how long can she bear the burden? So the Lord Himself came to rescue her from the burden. How long can the Lord tolerate this? How long can an unworthy person occupy the spiritual throne? How long can a stone which is thrown up into the sky remain suspended? God does not tolerate vanity. Pride brings one's own down-fall. Particularly in the matter of spirituality conceit brings certainly worst possible degradation which becomes a warning to the world. In the next few years it was found publicly that the so-called elected president Acharya of the Math had become a moral wreck.

Now our Kunja-dā had no option but to file a suit. There were three trustees of the whole mission of which Sri Kunja-dā and Sri Paramananda Vidyaratna Prabhu joined together and this moral wreck was the other one who was then in possession. So it took a very long time to remove him from the seat even with the help of the court. After many years both the parties desired to have a compromise and finally settled the matter by dividing the Maths: leaving one third, Sri Kunja-dā with Paramananda Vidyaratna Prabhu got possession of the whole Sridham Mayapur, the Head-quarters of the Maths as well as the Holy Birth Place of Srīman Chaitanya Mahāprabhu. Our Kunja-dā did not hesitate to leave the Bagh bazar Sri Gaudiya Math, which was the chief source of income for maintaining the activities of the Math but he was not at all ready to part with even an inch of Sridham Mayapur which is Transcendental Sportive Land of the Lord. This settlement came on 17th February, 1948 with probate on 9-4-1946 of Suit No.21590/1940 of Calcutta High Court and our Kunja-dā finally became the President-Acharya of Sri Chaitanya Math and its branches Sri Gaudiya Maths all over India. Our Kunja-dā says: "Those years I, being out of Sridham Mayapur spent them as if living in a blazing fire. None, on the earth can understand my state of mind at that time. It was possible for me to survive only on my complete contemplation upon Srila Prabhupad. I saw in everything the mercy of Srila Prabhupad and thenceforth the eighth sloka of Shikshastaka of Srīman Mahāprabhu Sri Chaitanya deva which runs thus materialised in my life :---

*Let Him hug me--His beloved  
Or crush me if He wills  
Let Him kill me banishing His sight,*



*Or in whatever other ways  
He may gratify His Passion,  
Yet is this living Cheat,  
None else darling to my heart:*

When our Kunja-dā got back the possession of the Maths, they contained nothing but ruins of the past glory and bad anecdotes of the previous party which had poisoned the ears of the public. On the other hand, finding the deplorable condition of the Maths for these so many years, many of the Sanyasis and Brahmacharis took this chance to settle down peacefully by establishing individual monasteries in different parts of the country. Sri Kunja-dā had to face odd positions, yet his untiring effort and simple heart, his perseverance, his forbearance and above all, his supreme love for his Guru could bring back the past glory of the Maths within the next few years. We find the feelings of our Kunja-dā from one of his letters:

**"Since 1937 after the disappearance of my Gurudeva Srila Prabhupad, for the protection of Sri Chaitanya Math I am in the midst of great fire, yet I am calm. My life is in continuous war. For preaching the great teaching of Srila Prabhupad and establishing the glory of Sri Chaitanya Math my heart is so much devoted that hardly I can give a minute to think even about my life and really there is no place in my brain to put any other thought, whatever it may be, save and except service to Srila Prabhupad. By the grace of Srila Prabhupad in all situations, my heart is ever pure for his service. I am bold enough to stand on my feet, by the grace of Srila Prabhupad, and in any danger and at all times I find his grace above."**

Immediately after getting possession of Sri Chaitanya Math, Sri Kunja-dā held on a big scale the Navadvipa Dhama Parikrama during the Advent anniversary of Sri Chaitanya Mahaprabhu. Although there was hardly one month's time, he could send invitations to all the disciples of Srila Prabhupad and the admirers of the Math. People came in hundreds and hailed All Glory to Sri Guru and Gauranga and they all congratulated Sri Kunja-dā on his rightful possession of the pontifical seat of the Gaudiya Movement. On the Sri Gaur Jayanti Day (25-3-'48 day of the Advent of Sri Chaitanya Mahaprabhu) Sri Kunja-dā embraced Tridandasanyas and got

his name — His Holiness Tridandiswami Srimad Bhakti Vilas Tirtha Goswami Maharaj.

*Madhu* : Why Maharaj, did not the President-Acharya take sanyas during the days of Srila Prabhupad?

*Maharaj* : Baba, although Srila Prabhupad gave Sanyas to many of his disciples, he knew that his Prestha, Sri Kunja-dā was naturally beyond any ashrama, for which reason he never wished him to embrace sanyas; on the other hand he made every one including the Tridandis to pay first dandabat pranamas to Sri Kunja-dā before him. If on any day any one came to meet him in the early hours of the day he questioned him whether he paid his dandabats to Sri Kunja Babu. Sri Kunj-dā too never pressed Srila Prabhupad to put on him the garb of a sanyasi, because he never aspired after any honour or possession. Is there any one on this earth who can possess a heart which could never think of any possession that awaits him? This is a real characteristic of a true Vaishnava in the true sense of the term of *Trinādapi sunichena* humbler than a blade of grass. We know Srila Madhavendra Puripad never deserved any fame, but Sri Krishna Himself took the Name Kshirchora Gopinath, the Lord Who stole Kshir for His devotee by stealthily keeping a potful of Kshira for Sri Madhavendra Puripad and let the world know the greatness of Srila Puripad. If one never desires fame, fame actually runs after him. So our Kunja-dā never felt even for a second in his absorbing service, that he should take sanyas which would in future establish his position above all. This is the real selfless or Nishkama-seva. I do not know how far the world can understand this. It is impossible to understand it, so how can I explain?

Moreover, even he was not ready to initiate any one. Many approached him with the prayer of receiving initiation but they were disappointed by getting reply from our Kunja-dā that he was not supposed to initiate any one as only Srila Prabhupad was the jagat guru to deliver the people by giving spiritual initiation. Many of them, next went to Srila Bharati Maharaj, a senior sanyasi disciple of Srila Prabhupad for the same but when he came to know that they first approached their Kunja-dā he encouraged them saying that they should repeatedly approach Sri Kunja-dā only and pray to God to make him yield to their earnest desire. One Makhan Babu, the jailor of Alipur Central Jail and his wife finally desired that if

they were not able to persuade him (Kunja-dā) to initiate them, then they both would die by observing a fast. What happened on the third morning it was that when as usual all the inmates of the Math went to pay their dandavats to Kunja-dā they were surprised to observe his eyes full of tears and the chest was flooded with tears. Sri Kunja-dā immediately sent a Brahmachari of the Math to Makhan Babu that they both would be initiated now as he (Kunja-dā) was directed by Srila Prabhupad to act as a preceptor. That was on 27-11-44 from which date he initiated the yearning souls and to all his disciples he said that for the service of Srila Prabhupad he was ordained by him (his Guru) to do so.

As soon as Kunja-dā took charge of Sri Chaitanya Math he got tremendous support from the society. His dedication and zeal in no time, brought back the past glory of the Math. Once again the news of the self-less service of a band of dedicated souls headed by Sri Kunja-dā reached far and wide in the country; common men in hundreds and in thousands and also dignitaries of Bengal, began to visit Sri Mayapur throughout the year, to have themselves consecrated with the holy darsan of the Shrine and associating themselves even for a while with the holy men of the place. Each one of them was moved at the hearty welcome that they received from the place, especially the kindness of the Acharyadeva and his simple life, made a great impression on their minds. Whenever they visited Sri Mayapur they got divine inspiration and peace of mind; the newspapers through-out India specially the Bengal Dailies were giving the widest publicity to the activities of Sri Chaitanya Math and its branches, Sri Gaudiya Maths under the able guidance of President—Acharya deva. So it ushered in a new era of renaissance of the Gaudiya Movement.

The then Governor of W.Bengal Dr. Kailas Nath Katju, M.A., LL.D., D.Litt., visited Sri Mayapur on 17-4-49 and in a speech he said:- 'I have the privilege to come here, to receive the blessings of so many sanyasis and so many holy persons who have dedicated their lives to the service of humanity and the Divine Name. I have found myself, when I used to go as a pilgrim to Puri from 1924 right upto 1947 that Chaitanya Mahaprabhu was everywhere worshipped. When the wheels of fortune sent me to Orissa in another capacity in 1947 and I went into the interior of hundreds of villages of Puri I realised what Chaitanya Mahaprabhu meant to the life of every Oriya. Literally, there was no village where you do not find a temple



dedicated to Jagannath on one side and Chaitanya Mahaprabhu on the other. A place to which thoughts of millions and crores of Hindus are led every day from all parts of India, that sacred Vrindavan, that is really the gift to the Hindu race of Chaitanya Mahaprabhu. The sanctity of Vrindavan, seemed to have disappeared. But, for Sri Sri Chaitanya Mahaprabhu, His Vrindavan disciples rejuvenated and revived the glory of Vrindavan: Therefore, the Hindu race owes to Mahaprabhu an absolutely irredeemable debt. I do not know how to explain it, attracting educated Hindus, intelligent Hindus: who have in the prime of their lives played a great part in the building of the nation and they find in their last days, a great comfort to settle as recluses.

India has become free, because it had the blessings of Sri Chaitanya Mahaprabhu and our ancient rishis. How could one raise the people, and bring comfort to them? I am not talking in the western sense of the word, to raise the standards of living by acts connected with cinemas and all sorts of western Institutions. I want the people to come to the temple, I want the people to play kirtan in the home of the peasant.

Let us pray that the peace which Chaitanya Mahaprabhu conferred upon the Hindu race, that peace may be multiplied thousand fold. Let us pray that our children, grand-children, and those who may come after, will preach the doctrine of that universal love.

About the place (Sri Mayapur) I say, **This is the abode of peace.** I feel the very presence of God here."

Next on 26th June '49 the Bengal Minister Sri Nikunja Bihari Maiti M.A., and Sri Sudhamaya Dutta, M.S.c., P.R.S., D.S.C. (Lond.) D.C.G. (Lond) F.N.I. Director of West Bengal Education Ministry visited Sri Mayapur. In the same year on the 12th December Leons O Kingston (Ireland), Member of World Pacifist Conference and John. C. Plott of U.S.A. visited Sri Mayapur. They were highly moved at the holy atmosphere of Sri Mayapur and remarked: **"It is a second Ireland in beauty"**.

Sri Bhupendra Krishna Sinha, the District Magistrate, Nadia, Sri M.S. Ghosh Chaudhuri, Dy.I.G. of Police, Bengal, Sri Rabindra Nath Gupta, Dy. Commissioner of Police, Sri Sachidananda Lahari, Dy. Secretary of W.B. (Finance), the

famous Dr. Roy Bahadur Satish Chandra ghosh of Calcutta, Dr. Sambu Nath Banerjee, Vice-Chancellor of Calcutta University and many other distinguished visitors visited Sri Mayapur during the year 1949.

One of the greatest thinkers of the world, Dr. Balthiyar Adittithas, Vice-Chancellor of Edinburg University visited Sri Mayapur and was so much enchanted that he said: **If there is any heaven it is Sri Mayapur on earth.** Leaving a city like Calcutta, he spent three months at Sri Mayapur and joined the Swamijis in Kirtana performance. He learnt also Bengali for reading Sri Chaitanya Charitamrita.

*Madhu :* After some time I accompanied Srila Gurudeva to Calcutta Math which was at Nepal Bhattacharya Ist Lane, Kalighat, I later on came to know that the Calcutta branch which was existing at Lansdown Road was afterwards shifted to the present place, of Sri Makhan Babu, the first disciple of Srila Guru Maharaj who gave the whole upstairs of his house for housing the Math.

This Math is very small and that too in a lane, yet I observed that very many high officials, High Court Judges, Barristers and literary men were now and then coming to discuss about the Gaudiya Vaihnavism with Srila Guru Maharaj. Frequently he was invited to address and preside over some public meetings in different parts of Calcutta city. Whether it was at Senate Hall of Calcutta University or International Congress of world-fellowship of Faiths or Netaji Bhavan or Sarat Chandra Bose Academy or Bangiya Sanskrit Parishad Hall at any important religious meeting there was Srila Acharyadeva to address the audience. His great and divine personality, thoughtful and penetrating speech every where brought solace to the audience. I noticed to my surprise, at a religious meeting to celebrate the Advent Anniversary of Sri Chaitanya Mahaprabhu on a Maidan more than two lakhs of people assembled; many a speaker spoke though the crowd was unmanageable. The sound raised by them disturbed much, every speaker; but with great respect they paid tributes to the personality of Acharyadeva; when he stood and started to make his speech in his thundering voice, from the oceanic crowd, there was pin-drop silence. Acharyadeva spoke for about an hour. What happened afterwards was that with great difficulty he was taken out of the milling crowd, and from next early morning there were

Innumerable phone calls in appreciation of his speech and very many people came to the Math to meet their holy man. During his stay in Calcutta his programme was always crowded. It was not only people who came to pay their homage to him and go away, but Srila Acharyadeva enlightened them all with some Harikatha. It is most astonishing even to-day in his old age from sun rise to late hours of the night, throughout, he is engaged in delivering Harikatha. He knows not any tire-someness. Again he has to run to Sridham Mayapur very frequently as the people who visit Sri Mayapur though enchanted with its divine atmosphere feel their journey incomplete without greeting Srila Acharyadeva there.

**Dr. Sambhu Nath Banerjee**, Vice-Chancellor of Calcutta University visiting Sri Mayapur on 4th February 1953 says:- "I knew not before, that there was such a heart-enchancing place on earth, far in Bengal. It has rightly been called 'The Abode of Peace.' Above all, the great divine personality of Srimad Bhakti Vilas Tirtha Maharaj, the very life of this institution impressed me beyond any estimation. Without meeting him here the pilgrimage to this is incomplete. His hearty welcome without any reserve to one and all enshrines him in the heart for ever." **Sri Rama Prasad Mukherjee**, Acting Chief Justice of Calcutta High Court says: "We are delighted to visit this sacred spot and the temple. The calmness and peace prevailing on every side are due to the spiritual atmosphere. Srila Acharya Deva is a great divine personality." **Dr. Radhakumud Mukherjee**, M.P. says: "I felt deeply its charm and atmosphere of spirituality as a seat of Bengal Vaishnavism which really acts as universal religion. The whole centre is worthy of universal support. Pujoyapad Acharyadeva is the living embodiment of Lord Chaitanya's devotionism."

**Sri Iswar Das Jalan**, speaker of L.C., West Bengal, while visiting Sri Mayapur says: "I am exceedingly pleased to see the place which gives peace of mind and happiness to man through the religious atmosphere it has created. **Satyendra Kumar Basu, M.A., Bar-at-Law and Finance Minister of W.B.** while visiting says: I am very favourably impressed with organisation and service it does to humanity. It is one ideal place for religious teachings and inspiration and culture." **Sri Radha Govinda Roy, Bengal Minister and Sri Shankar Das Banerjee Bar-at-Law, Finance and Education Minister (W.B)** visiting Sridham Mayapur on different occasions felt the same and promised their best help for the development of Sri



Mayapur. **Sri Tushar Kanti Ghosh, President of All India News Papers and also the Editor of the Amritabazar Patrika** says: Mayapur will be in my memory constantly. I felt like coming to a real Tirtha at last where the soul feels the presence of God. I am grateful to Acharyadeva Bhakti Vilas Tirtha Maharaj for having explained certain problems for the solution of which my heart yearned.' **Sri Tarun Kanti Ghosh, the Bengal Minister** who frequently visits this place says: It is delightfully peaceful and quiet. It is an ideal place for those who want to feel the presence of God. Whenever my mind is disturbed I straight come to this place and listen to Srila Acharyadeva for my solace.' **Sri Biswanath Das, Governor of U.P.** who visited Sri Mayapur more than once, says: 'For the second time I visited this place of pilgrimage, to find that the institution is growing like the moon. The atmosphere brought on us a deep feeling of spiritual thinking. Discourses of the President Acharyadeva are learned, constructive, illuminative and instructive. Discussing with him I felt his resolve to restore the sanctity of sanyas institution. I am hopeful of a bright future for this order. May God bless this great institution and the order of sanyasis under such a wise guidance.' Wide famed journalists like **Sri Chapala Kanta Bhattacharya, M.P., Editor the Ananda Bazar Patrika, Sri Dharendra Nath Das Gupta, news editor, the Hindusthan Standard and Sri Dakshnina Ranjan Bose, news editor Jugantar** says:— "We are charmed by the spiritual atmosphere, sacred surroundings and natural beauty befitting this Abode of God. We feel that Mayapur is the best place for one Vaishnava University for research work on Vaishnava Philosophy and Culture.'

**Dr. Radha Benode Pal, D.L. Padma Vibhusan**, one of the greatest jurists of the world, says: 'After touring throughout the world my opinion is that the solution of many problems of the world is found in the all-embracing teaching of Sri Chaitanya Mahaprabhu and that, I hope, will come from this place by the selfless service of the swamijis'. **Sri Himansu Kumar Bose, Justice, (Calcutta High Court.)** says: 'The serene, peaceful and highly religious atmosphere which pervades the whole of the hamlet of Mayapur has made a deep impression on my mind. The simple and active life of the Brahmacharis under the able guidance of Srila Acharyadeva who runs the administration of Sri Chaitanya Math and maintains the discipline of this great institution can not but attract respect and admiration. It reminds me of the famous lines of our great

poet Rabindra Nath.' Other Judges of the Calcutta High Court viz. Justice S.R. Das Gupta, Justice P.B. Mukherjee, Justice S.K. Dutta, Justice Shankar Prasad Mitra, Justice Gopendra Krishna Mitra, M.A., Bar-at-Law, Justice Prakash Chandra Mallick, and Justice U.C. Low on their visit of Sri Dham Mayapur on different occasions, gave almost the same remarks on Sri Mayapur as well as of Srila Acharyadeva. Sri N. Banerjee, District Judge says: 'Sri Mayapur is the abode of the eternal spirit which in the words of the poet, kindles it from above and sustains it from beneath. The president of the Math, Swami Bhakti Vilas Tirtha Maharaj with his charming personality and nobility of heart is the very embodiment of lofty ideals. The life he lives is an example of plain living and high thinking.' Sri S.Dutta Mazumdar, I.A.S., District Magistrate, Nadia says : The serene and peaceful atmosphere makes it an ideal place for a religious university.' Roy Bahadur M.B. Roy, Presidency Magistrate, Calcutta says: 'My heart leaped up with ecstatic joy when I got the opportunity of associating with the selfless devotees of the Math and listening to the ennobling spiritual discourse of Srila President Acharya Maharaj .This place provides a permanent fountain of spiritual inspiration. Bengal should be proud of the fact that a band of selfless sanyasis under the guidance of the present Guru, who with charming and inspiring personality are engaged in reviving and propagating the great teachings of Sri Chaitanya Mahaprabhu'. Such are the remarks of great educationists such as Dr. J.B. Chaudhuri, Member All India Sanskrit Board, Government of India, and also the Secretary Bengal Sanskrit Parishad (Government of W.B.), Dr. Romachaudhuri, Vice-Chancellor of Ravindra Bharati and great personages like Sri Acharya Vinoba Bhave, the organiser of Sarvodaya Movement and a true disciple of Mahatma Gandhi. Sri H.H. Sitaram Sarandasji who held the All India Philosophical Conference, the Mahanta of Ayodhya, H.H. Tulasidasji Maharaj who sponsored the World Religious Conference in Calcutta, H.H. Swami Sudanandaji Maharaj of Ahmednagar, (who held the Gita Jayanti Samaroha at Calcutta) with his 150 followers, Sri I.J. Naidu, I.A.S. Jt. Secretary Government of India, and a well-to-do man like Raja Saradindu Narayan Roy, Zamindar of Dinajpur, Raja Sri Narayana Sur, Raja of Tarala (Orissa) and Business Magnates like Sri K.K. Birla, President, Chamber of Commerce and thousands of such people made similar remarks on their visit to Sri Mayapur on different occasions. Barrister B.N. Sen says: It is more heavenly than heaven itself. It gives one food

for contemplation of life, finds 'Tongues in trees, books in the running brooks, sermons in stones and good in every thing. At the head of the Institution is His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the embodiment of deep learning, hard work and sublime pleasure. He works 16 hours a day and his frugal meal consists of rice, dal and vegetables, he does not even take fruits or sweets. He is assisted by a handful of self-less workers, each one leading a life of celibacy and doing all kinds of Math work, with pleasure and satisfaction—charming innocent souls, to meet them is a pleasure. Whoever pays a visit to Sri Mayapur, will leave the place with regret and those who have not yet visited the place will carry their regrets 'unto death'.



## CHAPTER-IX

### ANNEXATION TO THE HEAD-QUARTERS

*Madhu* : After-serving for a year or so at Calcutta Math, Madhu Mangal became conversant with the philosophy and finding him very responsible Srila Acharyadeva sent him to different Maths in different parts of the country where he served with his all sincerity for years together.

After so many years he comes back to Sridham Mayapur and joins his Maharaj once again. Now he finds not only a very great improvemet of Sridham Mayapur but while he passed through Calcutta, saw that magnificent building of Sri Chaitanya Research Institute, in Calcutta. His Maharaj heartily greeted Madhu Mangal while he fell at the feet of His Maharaj with Prostrated Dandabats; the Maharaj raised him and held him into his bosom and bathed him in joyous tears. Madhu Mangal has come to Sridham just for few days as he, as other Brahmacharis of the Math too, has to go on, with his responsible missionary activities that were invested upon him by Srila Acharyadeva. No doubt, he was regularly keeping in touch with the news of the activities of the Maths, but he could not imagine out of it, the improvements that he finds with his own eyes now. So after a day or two, he asked his Maharaj to let him know in detail as far as possible about the growth of Sri Chaitanya Math as well as other Maths.

*Maharaj* : Dear Madhu Mangal, I shall certainly tell you everything as far as my knowledge goes. But one thing, now you are a disciple of Srila Acharyadeva, our Kunja-dā. So hereafter in course of my talks with you, it will not be proper for me to address Srila Acharyadeva as Kunja-dā; so I shall refer to his sanyas name or merely as Srila Acharyadeva hereafter.

*Maharaj* : You see, after getting Sridham Mayapur once again in his hands, Srila Acharyadeva, Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj first desired that the Samadhi Temple (tomb) of Srila Prabhupad at Sridam Mayapur should be built up as a magnificent one. As it were, having been directed, Sri S.N. Ghosh, Retd. Chief Engineer of Bengal suddenly on one day visited Sridham Mayapur and he was greatly impressed by the great personality of Srila Acharyadeva. He finalised a beautiful plan for Srila

Prabhupad's Samadhi Temple which was highly appreciated by Srila Acharyadeva. Srila Acharyadeva laying the foundation stone of the proposed temple on 26-2-51, the Vyasapuja day, (on the advent anniversary of Srila Prabhupad Saraswati Thakur) appealed to the disciples of Srila Prabhupad that, 'all these years after his demise we could not take up the task of improving this temple, and now I have planned to have a skyscraping temple here with a good library containing all the collections of Srila Prabhupad, and also a spacious prayer Hall in front of the main temple so that hundreds, especially during the festive occasions may sit before his image. As the plan is drawn it costs a few lakhs of rupees. My hands are empty but I am fully confident of mighty support from his disciples as well as from well-wishers of the Math for executing the plan at an early date." On the spot some collections came and work was started forthwith, under the supervision of one of the faithful disciples of Srila Prabhupad viz, Adhokshaja Prabhu, Engineer, who even in his old age worked hard for the completion of the work. Specially Dr, Sambidananda Das, M.A.Ph.D., Bar-at-Law, who was very affectionate to Srila Prabhupad and who is now actually one of the mighty pillars of the Math, gave a substantial contribution for this temple. Srimathi Indrani Devi, wife of late Sripad Ganesh Babu, the donor of Allahabad Sri Gaudiya Math rendered considerable help. Sripad Sakhicharan Roy Bhakti Vijay Prabhu, who is a pioneer in helping pious schemes, also came forward with substantial help. There were plenty of large and small contributions from almost all of Srila Prabhupad's disciples for this temple, which now stands as a monumental record of the loving service to the great Acharya. In front of this samadhi temple, afterwards a beautiful lake now known as Shyam Kunda was excavated for the enhancement of the beauty of the temple.

Next, His Holiness Srila Acharyadeva brought to the notice of the Bengal Government that the road to approach to Sridham Mayapur must be concreted. Previously the road was a muddy one, which during the rains offered considerable hardship to the visitors who were pouring throughout the year to come to this place of pilgrimage. Due to his efforts, now, a beautiful concrete road of about eight miles leads from Navadwip Ghat adjacent to the Railway Station to Dhubuliya Railway station under the name of Sridham Mayapur Road. Now people from Calcutta directly come by their cars to this holiest of holy places. The pilgrims now come from all corners throughout the year without any hardship in their journey.

For the fulfilment of Srila Prabhupad's wish, His Holiness has constructed a temple dedicated to Sri Gadadhara (one of the Pancha-Tatvas viz., Sri Krishna Chaitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivas) at Sridham close to the Temple of Sri Advaita Acharya Prabhu. He has added many more buildings to the Thakur Bhakti Vinode's Institute and also established Basic School associated with this Institute. Now the growing up Sri Mayapur Hospital shows His Holiness's sympathy and kind consideration for the neighbouring villagers. What a kind consideration for the neighbouring villagers! What a kind heart he has got! In the year 1957 when there was a devastating flood in Bengal, the whole Nadia district was inundated, only leaving the high-mounted island Sri Mayapur temple area where thousands took shelter. Srila Acharyadeva not only arranged to supply them food but sent his whole man-power for rescue work. Not satisfied with that, he himself took a boat and sailed in the flood current to rescue work. The inmates of the Math were advised to take only one meal and give their best help to the flood-sufferers.

He has added many more buildings to accommodate the guests and now Sri Brijlal Lohiya's "Guest House" with a series of quarters, and the guest houses which came up on account of the munificence of Sri K.K. Birla and Sri Indra Narayan Chatterjee have really enhanced the beauty of Mayapur. His Holiness has remodelled and renovated many of the old buildings of Sri Mayapur.

One Dr. A.N. Chatterjee, the director of Victor Health Clinic, Calcutta is he a man or a devata! for making Sridham Mayapur decorative he makes his every sincere effort—every corner of Sri Dham Mayapur speaks about his self-less service, nay, for development of Sridham Mayapur whatever Srila Acharyadeva dreams he makes it executed. How much affection he draws from Srila Acharyadeva who is extremely delighted to look at the magnificently modelling of the Bhajan Kuteer of Srila Prabhupad as well as the beautification of Sri Samadhi Temple of Srila Babaji Maharaj and of Srila Prabhupad by him; not only that, what an immense wealth he has spent for newly constructed Thakur Bhakti Vinode Temple at Yogapeeth—nay, what a beauty-parlour, the lying-in-room of the Lord he has created along with the remodelling of the Temple of Sri Nrisingadeva which have enhanced the beauty of the Birthsite of the Lord. His love for flowers make the visitors



of Sri Mayapur merry-go-round the most delightful and charming flower-gardens, which are grown due to Dr. Chatterjee's nurturing care.

Above all these, His Holiness's interest in publications has to be noticed. His Holiness Srila Acharyadeva says: "If I get one rupee donation, out of that, twelve annas I spend for preaching and Publications and the remaining four annas only for maintaining the Math. My Brahmacharis get the simplest food just enough for mere sustenance and poorest clothing; but they work hard with head and heart for the propagation of religion for which their lives are dedicated'. Srila Acharya Deva immediately after possessing Sridham Mayapur started once again the Gaudiya Magazine as a monthly in Bengali; first under the editorship of Sripad Haripada Vidyarayna, M.A., B.L., who after taking sanyas from Srila Acharyadeva was known as Tridandiswami Srimad Bhakti Sadhaka Nishkinchana Maharaj. Afterwards the editorship of this partrika came to Srimad Bhakti Pramod Puri Maharaj from whom now it has come to Srimad Bhakti Kusum Shraman Maharaj, who was given sanyas by Srila Acharyadeva. Subsequently English and Hindi monthlies have been published regularly from Sri Gaudiya Maths, Madras and Calcutta. The English one is edited by Srila Acharyadeva himself and the Hindi one is edited by Dr. S. Das, Bar-at-Law and Sripad B.S. Narayan Maharaj, a hardworking and enthusiastic servitor of the Math. A Telugu monthly also is coming out from Guntur Gaudiya Math. For the huge publications of the Math, to cope with the rapid advancement of preaching, Srila Acharyadeva re-established the Nadia Prakash Printing Press at Sri Chaitanya Math, from where every year some dozens of publications either reprints or new ones are coming out. Not finding this press adequate although it is gradually growing up, many of the publications are brought out from out-side presses as publications of Calcutta Math or some other Maths. Now another press has been started at Calcutta Math.

The Madras centre brings out a lot of English publications and some in local languages. Among all the Vaishnavite Maths in India this Math is the foremost in respect of publications and this is the only Vaishnava Religious Institute having abundant publications.

Next, let us see how Srila Acharyadeva annexed many more Maths and temples to the Head-quarters, Sri Chaitanya Math.

Due to partition of the Maths, the Purushottam Math of Puri went out of the important place for the Gaudiya Vaishnavas. As we know Sri Chaitanya Mahaprabhu after His Sanyas went to Puri and spent His last 18 years exclusively at Puri. Sri Swarupa Damodar, the Personal Secretary of Sri Chaitanya Mahaprabhu says"- "The ontology of Sri Radha may be grasped by one, if one with a spirit of devotion, makes an attempt to understand Sri Chaitanya's continuous ecstatic condition and ravings during the last twelve years of His stay.' So Srila Acharyadeva Bhakti Vilas Tirtha Goswami Maharaj, when he went to Puri along with his entourage to participate in the Rathayatra festival of Sri Jagannath Deva in the year 1951, strongly felt the need for having a branch of Sri Chaitanya Math at Puri. The 'Leela Kuteer on the seashore near—about the Samadhi Temple of Sri Haridas Thakur is even now attached to Sri Chaitanya Math. One afternoon, Srila Acharyadeva along with a few other intimate devotees was seated at this Leela Kuteer and was in conversation with them when His Holiness made the following remarks; "Why Sri Krishna had exceptional attachment to Sri Radha, is a matter entirely Personal to Him. Was there any one among His associates to question that? Or for this reason was any of the Gopis of Sri Radha's circle displeased? Or did any of them show any negligence in her service? so too, why Srila Prabhupad, our Gurudeva, loved me extra-ordinarily is a matter that rests with him alone. If I have done any wrong, there is a right for each and every one of Srila Prabhupad's disciples to take me to task but why do they not jointly work for the cause of his mission? We all came to serve that great Mahapurusha Srila Prabhupad unconditionally, but now we are divided. The mission for which our Sri Gurudeva came is now under a shadow due to our varied personal ideologies'. His voice was choked with deep feelings but immediately he checked himself. In the meantime, some Marwaris who were going to the seashore finding some sadhus at 'Leela Kuteer' broke their journey and came to meet the sadhus. It is very common among the Marwaris while they meet any sadhu to do some service to him. They came and sat at the feet of Srila Acharyadeva. A grand old lady among them asked: 'Sadhu Baba, where did you come from?' Srila Acharyadeva replied, "We are from Sridham Mayapur, the holy Birth-place of Lord

Sri Gauranga, where we have got a big institution having its branches in many holy places of India'. The lady once again asked: 'Sadhu Baba, have you got any branch here?' Srila Acharyadeva promptly replied, 'No, save and except this small kuteer, where our illustrious Gurudeva performed his bhajan for some time'. The lady:— Why do you not have a branch at such a holy place like Puri?'. Srila Acharyadeva: "We always desire to have a good branch here, but we are sanyasis, where from shall we get the finance? Our Gurudeva liked this place very much and particularly he thought of having a Math very near to Haridas Thakur Samadhi, which is a place of inspiration for the devotees of Sri Gauranga deva (Sri Chaitanyadeva)'. The Lady, 'Sadhu Baba, may I do some service to you?' Srila Acharyadeva: 'What service do you want to do, mother?' The lady, 'Kindly allow me, if you are pleased, to bear the entire cost of establishing a suitable branch here'. Srila Acharyadeva was surprised at this, but considered that Srila Prabhupad directed this lady for the fulfilment of his desire. Forthwith on 19-7-'51' the Foundation of the Purushottam Gaudiya Math was laid amidst Sankirtana by Srila Acharyadeva. This pious lady was the mother of Sri Durgadas Agarwal of Hili, Bengal.

New Purushottama Gaudiya Math, adjacent to Sri Haridas Thakur Samadhi is one of the important central Maths at Puri having a nice temple, a good prayer-hall and a number of guest houses and residential quarters for the devotees to stay in'.

In the same year on 2-9-'51 Srila Acharyadeva laid the Foundation of the Temple of Sri Ramananda Gaudiya Math, Kovvur, West Godavari, Andhra Pradesh. Kovvur, on the western bank of the river Godavari, where our Lord Sri Chaitanya Mahaprabhu met Sri Roy Ramamanda and through the mouth of Sri Ray, Sriman Mahaprabhu spoke about the most secret thought of Gaudiya Vaishnavism viz., that the fullest reciprocity of Madhura Rasa, advanced to delineate the counter reciprocal Moiety of the Whole by fixing the object in Sri Radhika. The highest step of devotion is displayed in serving the Pair and in utilising the full independence of the servitor in respect of the cause of the predominating Aspect of the Counter-whole by associating oneself in Her company, Sri Ramananda was found to describe the situation of the paraphernalia and the transcendental duties congenial to confidential service of attending maids of Sri Radhika which



completed the full narration of the manifestive position of the Amorous pair'.

Here at the holy spot Srila Bhakti Siddhanta Saraswati Goswami Maharaj established Sri Ramananda Gaudiya Math as a branch of Sri Chaitanya Math, but the Math was having a small temple which was not in keeping with the dignity of the Math. The temple for which foundation was laid by Srila Acharyadeva on 2-9-'51 came up giving a suitable dignity to the Math. Now this Math has got also a prayer Hall, a newly constructed Library and sevak khands. This Math has become a popular centre of preaching the religion in Andhra. The Andhra Chief Minister and other ministers felt pleasure to visit this Math. During the festive days, thousands from far off districts come to join the celebrations. From this Math have come out a number of Telugu Publications.

The Saraswat Gaudiya Math at Haridwar, a great centre of Hindu pilgrimage was established long before, by Srila Bhakti Siddhanta Saraswati Goswami Maharaj. This Math had its newly constructed temple in the year 1956. The Pramahansa Math at Naimisharanya, where 60,000 rishis, on the eve of the kaliyuga, are said to have assembled to hear Sri Suta Goswami giving the Bhagavata discourse, was renovated and received additions of separate guest house. The foundation stone of a proposed temple here, was laid by Sri Biswanath Das, Governor of the State and subsequently the temple was completed.

In South India, wherever Srila Acharyadeva went on his preaching tour, people earnestly desired and requested for the establishment of Gaudiya Maths in those places, but Srila Acharyadeva due to inadequate manpower, (as now a days to have dedicated souls viz., Brahmacharis is not very easy) did not give much heed to the request for many more new branches. Still he established on 12th Sept. 1958 a new Math at Guntur, a most important District town in Andhra Pradesh. The temple and the land of this Math was donated by Sri.G.Narasimha Rao, Councillor, Madras Corporation, as the eldest member of the family on behalf of Sri G.Suryanarayana Rao. Under the directive power of Srila Acharyadeva, the Guntur Gaudiya Math is growing up like the moon of the bright fortnight. Now it has become, within these few years, an important religious discourse centre in Andhra Pradesh. The Math is now well-to-do, with additions, to the Temple, having a

two storeyed building with several rooms, a beautiful Lecture Hall and a good library. This has given spiritual guidance to the people of Guntur. The local people have got the faith that it has given all prosperity to them. So they themselves plan and strive for the growth of the Math. Many high personages are now true followers of the Math, being duly initiated by Srila Acharyadeva. Sri Brahmananda Reddy, the then Chief Minister of Andhra and many other ministers including some central ministers also paid visit to this Math and this Math has published a number of Telugu books. Sri Gaudiya Math at Madras is a worth seeing religious center in the city. It has got its immense improvement. It has become so popular that the religious people from all over the globe frequently pay a visit to it. This Math had enormous improvement under the care of Srila Acharyadeva.

Next we find Srila Acharyadeva is having a beautiful branch Math at Radhakunda in Vraja Mandal, the operative Leela Bhumi of Sri Krishna which is the most important place for Gaudiya Vaishnavas, since the zenith of Transcendental Love and the Sportive Leela of Sri Krishna with Sri Radha took place at Sri Radhakunda. For this reason, the devotees of Sri Chaitanya Mahaprabhu earnestly desire their eternal abode at Sri Radhakunda. Recently a guest house is constructed here too. Although Srila Acharyadeva is having a branch at Radhakunda, yet he greatly felt the need for a branch at Vrindavan also, as Sri Vrindavan is now a great center for all the Vaishnava Sampradayas to have each its own Math or Temple. Now, for the fulfilment of this desire, His Holiness Srimad B.S. Siddhanti Maharaj, President of Gaudiya Saraswat Ashram, Who was a great preacher during the time of Srila Prabhupad, and who is even now greatly devoted to Srila Acharyadeva, presented his Vrindavan Math to Srila Acharyadeva on the 3rd May, 1960 of which the deed was executed on 1-6-1960. Now being approached by Sripad B.S. Narayan Maharaj, Dr.M.M.Guha of Bareilly has borne the entire cost of the construction of a new Temple for this Vrindavan Math, which is situated at the gate of the Madan Mohan Temple of Sri Sanatan Goswami, the most important place in Vrindavan. The Rajkumari of Jeypore and some others contributed towards other buildings of the Math. Sripad Sundar Gopal Brahmachari who has served Srila Acharyadeva in several ways looked after the construction work of this Math with great devotion.

The Calcutta branch at Nepal Bhattacharji Lane had become insufficient in all respects to accommodate the Math for long. So on 22-7-56 Srila Acharyadeva established a Math at 29-A/1, Chetla Central Road, Alipur, Calcutta, which gradually grew up into fairly beautiful Math by the end of 1959, when finally Srila Acharyadeva shifted the Kalighat branch to Chetla. This Math was donated by one lady viz. Srimati Parul Bala Devi, but afterwards many devotees contributed for annexing more buildings to it. This Math in the next few years, became very popular in the city of Calcutta, having wide publicity in the local newspapers during the festivals which were conducted regularly.

Srila Prabhupad established a number of Foot-Prints of Sri Chatanya Mahaprabhu at the holy Shrines which were visited by Sri Chaitanya Deva in different provinces, such as Mander, (Bihar) Kanai Natsala (Bihar), Jaipur (Orissa), Kurmachalam (A.P.), Simhachalam (A.P.), Mangalagiri (A.P.), Atharanala (Orissa) and Chatraghoga (Orissa). But somehow or other before his demise he could not establish such Foot-prints of the Lord at the three important places viz.. Tirupati, Srirangam, the Head-quarters of Sri Vaishnava sect and Udipti, Head-quarters of Sri Madhva sect which he had hoped to do. Now Srila Acharyadeva has fulfilled the desire of his Gurudeva by establishing the Foot-prints of Sri Chaitanya Mahaprabhu at Srirangam and Tirupati at suitable places which were offered by the respective temple authorities in the year 1958 and 1965 respectively; and His Holiness has already got a plot of land at Udipti for the same purpose which will be done at the earliest.

*Madhu:* Revered Maharaj, kindly excuse me, I interrupt you as when you refer to the Math of Nepal Bhattacharya Lane it calls back to my memory an incident that I noticed then, during my stay there. As, then, I was worshipping in the temple, one night just offering of food was over Srila Acharyadeva came out of his room and suddenly entered into the temple room and closed the doors. This was the first time I saw him to enter into the temple. In the next few minutes he came out and went to his room and closed the doors for the night. It was (hairs stood at their ends) something that I can't express in any language that a great effulgence came out from the Deities and as if Krishna was laughing. From that day onwards I got firm belief that the Sri murthis of the Temples are living ones.



*Maharaj* : Baba, Mahapurushas not only believe but know the Sri murthis of the Temple are identical with God-Himself. These things are most private matters with them, So there, I should not make any comment on it.

*Madhu* : Revered Maharaj, some other day another strange thing I saw that while one day Srila Acharyadeva was giving a discourse on Sri Chaitanya Charitamrita, at a particular portion, while he was reading, suddenly some drops of water dropped down from his eyes and immediately he closed the book and went to his room. In next few minutes we came to know that he was laid down with high blood pressure for which three days he had to be on bed.

*Maharaj* : Srila Acharyadeva is very conservative and reserved in the matter of his spiritual emotionalism. Rarely thought goes beyond his control. So, that one was nothing but his deepest spiritual feeling which brings Astaswatika-vikaras in the person of a Mahapurusha. There are very many such things which we may observe while we sit at the feet of such Mahapurusha and we must not bring out to the public.

*Madhu* : Alright Maharaj, we shall drop the matter here. Now let me know how the Sri Chaitanya Research Institute came up.

*Maharaj* : We have seen, under the able guidance of His Holiness Acharyadeva, immense improvement has been effected to the existing Maths and he has added many more Temples and preaching Centres to the Head-quarters Math, viz., Sri Chaitanya Math at Sri Mayapur. Srila Acharyadeva established Sri Chaitanya Research Institute in Calcutta which is in a landmark in the city. All about it is written in the next chapter.

*Madhu*: After spending a few days at Sridham Mayapur in merry-go round I accompanied Srila Maharaj to Calcutta. To-day's Calcutta is not the place of yesterday—so quickly it gets changed. Where the modern mad politics, and above all the materialistic glamour, will take the country, who knows? Standing at the roadside of Calcutta, one may observe, how traditional culture is deteriorating. Yet thank God, that on the forehead of the Hindu wedded ladies, even now there remains the auspicious marks of kumkum and headhook cloth. In this world of madness, people run as if in the speed of light but lo,

suddenly some lucky one puts a break of his speedy vehicle (of mind). One need not be afraid, that such sudden break will overturn one's car and bring unto him a danger of death?

But my experience here is on the streets of Calcutta particularly at the junction of Rash Behari Avenue and Shyamaprasad Mookherjee Road. Here at this junction besides Cars, Buses and Tram Cars people run like ants in their endless line. But one should not bring one's village-mind thinking these big ants to be foretellers of the impending rains as generally before, the rains, ants shift their residence to safer ground giving hopes to the peasants. But here in the desert there is mirage, only mirage! Every one is woe-stricken whether one is run over by a car or cuts his legs having a slip from the tram car or almost been suffocated in jam-packed crowd in the bus or tram. Look, once while office going people load themselves in those vehicles. And the Vehicles have no restriction in loading the people who, after putting some food in their mouths before starting for their office or on their return, with exhausted minds and bodies forget the very hope and purpose of their life. Oh, what great fear for timely attendance at office, and what affectionate ties to their beloved ones at home on their return ! What is the fate of the ladies? But they are strong enough to make way through the rush. They are not the 'creeper' as our rishis declared, to take hold of respective gents in their walk of life. But to-day they are no more model ladies of the rishis but are political products. Hence their demand of equal right. Oh, ho, this is the maya I see! the world is like a dancing girl, dancing before a king, deceiving him and beguiling him.

In this endless journey, lucky ones suddenly put a break, as we see when one born in Bengal or living in Bengal hears the Name of Amiya Nimai (Darling Chaitanya) and naturally people from all walks of life bow down at His Feet. All Glory to Chaitanya Vani Mandir (Research Institute) where spontaneous flow of the nectar-like Krishna Nama Sankirtana, the Mandakini of Vaikuntha (Goloka Vrindavan) brought unto this mundane world by Nimai when gets its tide touches the shore. There people get a hope and aspiration of their human pursuits.

We have heard that there was a robber, nay, there remains eternally at Vrindavan that Robber Who robbed Vraja Gopis of their hearts. He is so fascinatingly beautiful that some

Gopis spoke to others, "Lo don't go to Keshighat, as it were, once you fall at the sight of that One, you will be the captive of that One for ever." That Nabina Madana-Mohana has got such a magnetic power, that when He plays on His Flute, the Yamuna gets her tide to the reverse direction, the cows of the field run to His Feet, the trees blossom with flowers and bear fruits, the peacocks dance with their feathers spread out, besides, it steals out the hearts of Gopis and they run to their Beloved like the flood water of the rains giving no heed to any obstacle.

He intoxicates the heart even of cupid: He fascinates not only men and women, but also animals and plants. On hearing the sounds of Whose flute both sentient and insentient beings are delighted, tremble with emotion and melt into tears.

No one knows what magic is there in the flute that Krishna ever carries with Him and plays on whenever He pleases. The delightful notes which flow from it charms man and beast and plant alike. Krishna makes the whole of Vrindavan and the pastoral country round about into a land of everlasting joy and jubilation, and of love and loveliness.

Such is the attraction of the Name Divine. The Nayanabhiram Srimurthis have a charm even for the lucky citizens of Calcutta. We thought that the sight of the citizens are slanted against spiritual outlook for their materialistic place, to the beauty of the cinema fans. But as we know Dhanurda's love for the beauty of his most handsome wife could be turned over to the All Beauty Srimurthi of Sri Ranganatha swamy by Sri Ramanuja Acharya; so we observe the lucky people of Calcutta are operated upon their eyes by the Chaitanya beloved Sadhus to be attracted by the beauty of the Nayanabhiram Srimurthis. A spectator from the road side from Rash Behari Avenue naturally cannot think more than that of the people at the cinema house, while at night people get in and get out of the Institute.

In the year 1975 Srila Acharyadeva established a branch of Sri Chaitanya Math at Diamond Harbour, 24 P.S. Dt. W.B. Within a short time it became a beautiful Math.



## CHAPTER-X

### MADRAS HONOURS SRILA ACHARYADEV WITH CIVIC RECEPTION

*Maharaj* : Madhu Mangal, one day Srila Prabhupad said, "I fulfilled the wishes of all those who came to me but I am ever indebted to Sri Kunja Babu, (pre-Sanyas name of Srila Acharyadeva): I shall always be with Kunja Babu if not in this body even in some other form". As we know a Bhakta glorifies his Lord and the Lord too glorifies His Bhakta; so too our Srila Acharyadeva has brought the glory of Srila Prabhupad to the world at large, and now Srila Prabhupad from that transcendental plane always standing behind our Srila Acharyadeva makes him glorified wherever he goes. "Spiritual king has come on the spiritual Throne". Dear Madhu Mangal from 1955 August to August 1974, these twenty years were the most glorious period for Srila Acharyadeva. Now the full moon shines on the forehead of his fortune.

This year (1955), when he was scheduled to arrive at Madras Central Station on the morning of 31st July, the Central Station was packed up with a huge gathering who were eagerly waiting to welcome His Holiness Srila Acharyadeva. When the train carrying Srila Acharyadeva was visible at a distance, several Bhajan Parties with the accompaniment of Mridanga, Kashar, Kartal and conches hailing the glory of Sri Guru Gauranga proceeded towards the platform with hundreds of great personages of Madras City to greet their beloved master. The joy and enthusiasm of the eager crowd knew no bounds when the Swamiji got down from the train. The Central Station Superintendent and the Flower Bazar Police Sub-Inspector with some Police Officials were good enough to manage the surging crowd. As soon as Srila Acharyadeva had got down from the train, he was profusely garlanded by Sri T.S. Govindaswamy, Dy. Mayor of Madras Corporation, Sri T. Venugopal Rao, Ex.Dy. Mayor, Sri S.K. Mukherji, Chief Commercial Suptd. of Southern Rly., Sri A.K. Mukherjee, Accountant General, A.P., Sri R.V. Raghava Chetty, councillor, Sri Balakrishna Joshi, Head Master, Hindu Theological High School, Sri S. Chaudhuri, Divisional Eng. S Rly., Dr. P.B. Janardhana M.A. Ph.D., Sri Soma Datt Vatsa, M.A., T.N.K. Panikkar, Accountant, Reserve Bank of India, Sri S.K. Banerjee, Currency Officer, Reserve Bank of India, R. Natarajan, Chartered Accountant, Sri K. Gopal Rao Sheraly.

Managing Director of Lloyds Bank, Dr. I.M.V. Rao: and then the whole crowd warmly received the Swamiji. Flowers were showered from all sides of the huge crowd on the Swamiji and arati with camphor light was also offered. Press photographers and reporters were very busy in taking snaps and notes all the way. The Swamiji was taken through a special exit, followed by a big procession with all the police bando-bust arrangements. After reception at the Central Station, Srila Acharyadeva was brought in a well-decorated motor car, and a big Sankirtana party singing melodious sacred songs followed the Swamiji in two nicely decorated buses. A large car procession also followed the Swamiji covering several streets of the city to the Math. In the midway in many places the Swamiji was worshipped with flowers, garlands, fruits, crimson and camphor lights. At a long distance from the Math the Swamiji and all the processionists got down from the cars and walked on foot to the Math amidst Nama Sankirtan. Bhajan was performed by Sri Maha Mantra Bhajan Mandali of George Town consisting of over 50 members, Gandhi Nagar Kirtan Party and Mandi Bali party under the lead of Prof. T.K. Venkatesan and Sri V. Sivam, M.A., and Sri Gaudiya Math Bhajan Party. The vicinity of the Math and its compound was fully flooded with a vast crowd to have darsan of the Swamiji as the arrival of Srila Acharyadeva was announced in advance in all local Dailies. Srila Acharyadeva stayed at Madras for a fortnight and from the day-break to late hours of the night he was all the while busily engaged in enlightening the devotees, who all came in hundreds to the Math or in addressing huge public meetings in different parts of the city.

#### Civic Reception by the Corporation of Madras

The most special event of this year's visit of Srila Acharyadeva to Madras was the Civic Reception accorded to him by the Mayor of Madras which became a golden chapter in the history of the Gaudiya Vaishnava Movement.

*Madhu Mangal* :— What! is a Civic Reception, revered Maharaj?

*Maharaj* :— Civic Reception is the highest honour that one can expect from a State. Only Srila Prabhupad once got a Civic Address from the same Madras Corporation. Our Lord Sri Chaitanya had a great love for South India and even now the people of the South cherish so heartily the love-religion of Sri

Chaitanya Mahaprabhu that they publicly showed their regard this year by honouring His Holiness Srila Acharyadeva who is His associate devotee.

*Maharaj continued :* Dear Madhu Mangal, in the afternoon of the 2nd August Sri T. Govindaswamy, Dy. Mayor and Sri V.N. Subbarayan, Commissioner of Madras Corporation came to the Math and formally invited Srila Acharyadeva to accept the Civic Reception that was arranged for him that evening. Next, Srila Acharyadeva was taken in a car by the Dy. Mayor, and the other inmates of the Math followed in different cars. At about 5-30 p.m. as soon as the party reached the premises of the Corporation Building, the Corporation Band began playing. The Mayor in his gorgeous ornamental Mayoral dress, with his entourage received His Holiness at the gate of the reception Hall. Srila Acharyadeva with his party was led by the Mayor to a Hall where he was seated in a room and the Councillors and the guests were introduced to him. Then the guests, the elite of the City who numbered more than 500, were served with light refreshment of sweets and fruits in the Hall. After entertainment, all took their seats and Srila Acharyadeva was seated on the dais with the Mayor to his right and the Dy. Mayor and Commissioner to his left. The Mayor then, after the singing of the National Anthem, offered a banquet to His Holiness and delivered.

*The Civic Reception Speech:—* The gist of which runs as—

### **Mayor's Speech**

"It is indeed our privilege to have this honour of welcoming today one of the distinguished sons in the religious firmament of India, His Holiness Tridandiswami Srinad Bhakti Vilas Tirtha Goswami Maharaj . Our pleasure today in welcoming one who is born and brought up on our own soil and who has spread the spiritual message of India, not only in this country but in Foreign countries also, is all the greater. This is the only way in which the Corporation can show its great esteem and reverence to one held in high regard all over the country.... Tirtha Maharaj is a fearless fighter for healthy reform of society based on Bhakti and is a redoubtable champion of freedom of worship among all people, irrespective of caste and creed, and freedom based on purity in life and eradication of sin and impurity.



In a world ridden with materialism, it is to people like Tirtha Maharaj that the world has to turn to improve the moral standard. If India was considered great in the past, it was not for her materialistic acquisition or scientific advancement, but for her cultural eminence and philosophic perfection. Those lofty ideals which inspired us in the past are slowly being passed by, but fortunately there are still people like Tirtha Maharaj to uphold and maintain the prestige of India not only with this country but in foreign countries as well, to educate the public as to what is good in Hindu Philosophy and Ideology. There is supreme need, now especially for the establishment of many more Maths and preaching centres all over the country to spread the message of peace and tranquility to mankind....."

— *Mayor of Madras Corporation.*

It stirred up the whole city of Madras, as next morning all the papers published the whole speech of the Mayor as well as the reply of His Holiness with photographs. Next day onwards the Math became a sea of milling crowds and Srila Acharyadeva without feeling any tediousness throughout the day enlightened them by divine discourses. Another reception was arranged for Srila Acharyadeva at the residence of Sir M. Venkatasubba Rao, Retd. Justice of Fedral Court of India on the 4th August. Here more than five hundred of the gentry, especially Judges, Barristers and Advocates were among the audience. Sir M. Venkatesasubba Rao welcoming the Swamiji said:- 'It is a great privilege that we have H.H. Srimad Bhakti Vilas Tirtha Goswami Maharaj in our midst to teach us something about the Bhakti cult which is the function of the soul. Sri Chaitanya Mahaprabhu's ecstatic mood was the highest pitch of the Bhakti cult. Swamiji hails from the land where Sri Chaitanya Mahaprabhu was born; His Holiness has achieved self-realisation and we are anxious to listen to him, who will delight us now with his illuminating and stirring speech". After him Sri T.M. Krishnaswami Iyer, Retd. Chief Justice of Mysore welcoming the Swamiji said:— 'It is a very happy thing to meet Sri Krishna Chaitanya Deva's own man here. People at present are not so religiously disposed and they scarcely think of God, whose name is kept alive in our minds by a true disciple of Sri Chaitanya Deva, who follows the real path of service to humanity. Religion is the process of life. None but Krishna is the Supreme Being". After the reception Srila Acharyadeva made a most inspiring speech on the

"Philosophical and devotional aspect of Sri Chaitanya" for over an hour which brought new light. Therefore regularly up to his last days, Sir M. Venkata Rao, along with Lady Venkatasubba Rao every year came to the Math during the annual visit of Srila Acharyadeva and listened for hours together to Srila Acharyadeva profusely shedding tears of joy. He said:—"Revered Acharyadeva, I have done many offences, my days have been wasted, now I surrender unto Your Holiness, kindly deliver me". Srila Acharyadeva also said:—"Lord Sri Chaitanya accepts you. You are free from all sins. You are a devotee of the Lord; chant His Name incessantly and hereafter enjoy divine bliss."

Maharaj continued, Dear Madhu Mangal, there happened a miracle after the first visit of Srila Acharyadeva to Sir M. Venkatasubba Rao.

*Madhu Mangal*:— What was that Maharaj?

*Maharaj*:— In the previous year viz. 1954 one day a Brahmachari of Madras Sri Gaudiya Math unexpectedly went to the house of this Sir M. Venkatasubba Rao who had even then been completely bed-ridden for nearly 16 years. When he heard from the Brahmachari about Srila Acharyadeva, he earnestly desired to have once darsan of His Holiness. When that was conveyed to His Holiness he was so gracious that he went to the residence of Justice (Sir M. Venkatasubba Rao and graced him with his darsan and Harikatha and also His Holiness said: "When next time I come to Madras I will see that you are cured and you will be able to come to the Math to have Darsan of the Lord there". It was most surprising that within the year the Justice was completely cured and he came thereafter to the Math regularly.

On the 5th August at Sarada Higher Elementary School Hall, another fitting reception was given to His Holiness on behalf of the Sat-Sangam. Here Srila Acharyadeva was received with Purna Kumbha and chanting of Veda Mantram by several pandits. The meeting was largely attended. Another reception was given to Srila Acharyadeva at Gandhi Nagar High School Hall under the auspices of Divine Life Society. Dr. V. Raghavan, M.A., Ph.D. presided over the meeting. Prof. Venkatesan, Prof. T.K. Krishnaswami, P.S.G. Rao, Dr. P.B. Janardhanan, Ph.D. and many great scholars raptly listened to Srila Acharyadeva. From here Srila Acharyadeva with the party

was taken in a Kirtana Procession to Arogya Ashramam. Under the lead of Sri Venkateswarā a large number of people enthusiastically listened to Srila Acharyadeva. On the 8th August, under the presidentship of Dewan Bahadur K.S. Ramaswami Sastri, Retd. District and Sessions Judge, an eminent sanskrit scholar and author of number of books and also the President of Veda Seva, a meeting was arranged at Triplicane Cultural Academy where Srila Acharyadeva gave a most learned speech on Bhagavata Dharma. Here we had a most distinguished gathering and Srila Acharyadeva entered into such deep thought that every one felt as if he was speaking from a different world. After more than an hour's talk when Srila Acharyadeva stopped, the learned President stood up and humbly begged His Holiness to speak something more since he felt that though he was a devoted scholar of Srīmad Bhagavata he had received that day a new light on Sri Bhagavata and they were thirsting for more of such exposition. Srila Acharyadeva continued and people forgot the time limit.

His Holiness was also given a warm reception at the Hindu Theological High School, G.T. Madras. This is the best school in the whole of Madras, where regularly the boys are given religious training on the basis of our Sanatan-Dharma. There was a large gathering of a few thousands but they were most disciplined and Srila Acharyadeva dwelling on the life of Sri Prahlād said that from early life we should practise our religion like Prahlāda. His Holiness was also given another reception at Gopalapuram Boy's High School.

Besides all these receptions, at several places, Srila Acharyadeva held Bhagavata discourses. Sri S.K. Mukherjee, Chief Commercial Superintendent of Southern Railway, many a time came to listen to his Holiness and he was so much moved that he arranged a meeting at his Bungalow on the 9th August for His Holiness to speak in Bengali and he invited many Bengali High Officers such as Sri A.K. Mukerjee, Accountant General, A.P., Sri P. Mukherjee, Commissioner, Income Tax, Madras. Sri N.N. Ghosh, Secy, Race Course, Sri P.C. Roy, Dy. Director of Agriculture, and others, Being invited by Sri A.N. Parashuram M.A., Principal, Minerva Tutorial College, Srila Acharyadeva addressed the College students and professors on the 10th August and also being invited by Sri S.A.A. Ramiah, M.A., the founder of Kriya Babaji Sangah at Santhome His Holiness laid the foundation of the building of his Sangam. Besides floating visitors His Holiness held special



discourses on different days at the Math:- Dr. B.M. Das, Director, Central Leather Research Institute, Sri S.K. Mukerjee, Keshava Lal Tarwady, Advocate, Dr. I.M.V.Rao, A.N. Parashuram, M.A., Principal, S.K. Banerjee, Currency Officer, Reserve Bank, T.N.K. Panikkar Accountant, Reserve Bank, K. Gopal Sheraly, T.G. Rajan B.A, Somdutt Vatsa, M.A., V.N. Subbarayan, Commissioner, Madras Corporation, T.S. Govindaswami, Dy. Mayor, T. Venugopal Rao, Ex. Dy. Mayor, Sri P. Rajah Palaniandy, Zamindar of Venkatagiri, Rajah V. Gopala Krishnan, P.S.G. Rao, S.V. Venkataraman, S.A.A. Ramiah, M.A., Sri Bipad Bhajan Goswami, D.H.L. Nanda, Sri T.S. Mahalingam, Dr. Gunasegaran, Sri Gopal and others.

11th August was that all-auspicious day viz., the day of the Advent of the Supreme Lord Sri Krishna (Sri Krishna Jayanti). That day from the dawn to midnight Srila Acharyadeva received the devotees and spoke to them about the Transcendental Brajalila of Sri Krishna which is the central topic of the Srimad Bhagavatam and which is the highest form of Adhokshaja realisation. There was a whole day programme of Kirtana and Bhagavata discourse at the Math and from 6 p.m. innumerable people from all parts of the city flooded the Math to have darsan of the Lord and witness and listen to the Kirtana and Parayana. The Math was fully illuminated with colourful lights; beautiful flags and festoons added to its splendour and grandeur. By the melodious Kirtan and Bhajan of the Sadhus of the Math, the devotees were all enchanted. All were enthusiastically welcoming Sri Krishna's Advent. Just at midnight the special Puja commenced and Srila Acharyadeva in an inspiring speech gave Bhagavata discourse signifying the Advent of Sri Krishna. This year the highlight of Sri Jayanti function was that the annual meeting of the Nandotsava day was presided over by Shri Prakash, the Governor of Madras. The spacious Hall of the Math was fully packed to suffocation with distinguished citizens of Madras.

### **Governor Shri Prakash Participates :**

The most learned Governor in the course of his speech said:— "Swamiji has explained his thought about Divinity in a very wonderful way. He has given us his idea that Lord Krishna is Purna Purusha and complete Incarnation of God. To think of Him, as Swamiji spoke in words of emotion, Bhakti naturally comes from the heart. How Lord Krishna has been worshipped as a great God has been very nicely delineated by Swamiji. But

apart from Bhakti which has been given to the most active man, he has to turn to Him for inspiration and guidance and peace of mind. Sri Gaudiya Math stands for propogation of Bhakti which is the core of the teachings of Sri Chaitanya Mahaprabhu. I am very grateful to the revered Swamiji."

All the local papers of Madras city as well as Bengal papers gave widest publicity to the Madras visit of His Holiness with many photographs. Particularly the Mail of Madras published a full page of photographs with the heading 'Distinguished visitor in the city of Madras.

Srila Acharya-deva with his party came back to Calcutta and at Howrah station a great number of Srila Prabhupad's Disciples greeted him. Srila Acharyadeva immediately, on alighting said: 'I have dedicated my all to the service of Srila Prabhupad and consequently to Sri Chaitanya Mahaprabhu; so I humbly think that the people of Madras by honouring me thus, have honoured Him."

### **Civic Receptions in different places ;**

Besides Madras Corporation many other Municipalities and Corporations also accorded Civic Address or Civic Receptions to Srila Acharyadeva such as:- Udiipi, where the parent centre of Sri Madhva Sampradaya is situated - Sri K.K. Pai, the Chairman of Udiipi Municipal Council accorded a Civic Address to Srila Acharyadeva on 7th Nov'57, (2) the Tanjore Municipality gave Citizen's Welcome Address on 27th Oct.57. (3) Kumbakonam gave on 26th Oct.' 57. (4) Madurai gave on 7th Sept'56 (5) Sri N.V.L. Narasimha Rao, Bar-at-Law, Chairman Guntur Municipal Council accorded Civic Address on 15th Jan,59. (6) Sri B.N. Kongo Gowdia, President Mysore Municipal Council accorded Civic Address on 6th Sept 59. (7) Vijayawada gave Citizen Address on 21st Sept. 59. Besides these in North India like Kanpur, Sitapur, Porbandar also honoured by presenting Citizens Addresses. In the Second part of the book the detailed notes are given.

## CHAPTER XI

### **Dr. RAJENDRA PRASAD, FRIST PRESIDENT OF INDIA AT MADRAS SRI GAUDIYA MATH**

Dr. Rajendra Prasad, the First Preident of India was invited to celebrate Sri Krishna Jayanti at Madras Sri Gaudiya Math this year (14th August, 1960) and to receive the grace from His Holiness Srila Acharyadeva. The President celebrated Sri Krishna Jayanti at the Math and in his honour a grand meeting was arranged at the Lecture Hall of the Math in the afternoon. As the day rolled on, people began to rush towards the Math and the Hall was packed to its maximum capacity before 5.30 P.M. The pavement in front of the Math was crowded by thousands. Hundreds were looking on from neighbouring houses and even trees were full of youths and boys. An unprecedented scene prevailed this year.

The Chief Minister of Madras Sri K. Kamaraj and some of the members of the Reception Committee Viz. Dr. P.V. Cherian, Chairman, Leg Council; Diwan Bahadur Sri K.S. Ramaswami Shastri, Dr. V. Raghavan, and others came earlier and paid their respects to His Holiness Srila Acharyadeva.

The President of India, Dr. Rajendra Prasad just ten minutes before his arrival sent Puja Offerings with varieties of fruits, flowers and sweets for the Deities. At two minutes to 6 P.M. Dr. Rajendra Prasad along with his entourage and Sri Bishnuram Medhi, the Governor of Madras, arrived at the Math. They were first taken before the Deities in the Temple. Dr. Rajendra Prasad, has really inherited the great culture of Indian Rishis. He climbed the steps of the Temple and paid Panchanga pranam with great reverence to the Deities (Sri Radha, Krishna and Chaitanya Mahaprabhu) and then he received the blessings from Srila Acharyadeva. Thereafter, they were taken to the assembly Hall. On a dais the President Dr Rajendra Prasad, Srila Acharyadeva, the Governor and the Chief Minister took their seats, when they were garlanded. After opening prayer songs sung by Srila Krishnadas Babaji Maharaj, an Address in Sanskrit was presented to the President by His Holiness Srimad B.S. Nishkinchana Maharaj.

Dr. Rajendra Prasad, President of India said, "Institutions like this one, which serve humanity by spreading the message of God among them and make the people feel that they are brothers and sisters, are needed more and more at the present times when the people are getting lost in materialism. We are



reminded, on occasions, like this, of the teachings contained in the Gita. The Lord has Himself stated, that on a number of occasions, when there is need, He appears in Human Form to destroy evils. It was that Lord Sri Krishna appeared as Sri Chaitanya the latest Avatar. It is indeed a good service that institutions of this kind are doing, in propagating religious teachings, of which humanity stood in great need."

The function concluded with bhajan songs, in which Dr. Rajendra Prasad evinced a keen interest. The whole proceedings was broadcast by A.I.R. All the papers throughout India recorded this visit of the President and specially the Madras Dailies as well as Bengal Dailies gave wide publicity with photographs.

### **Radio Talk by Srila Acharyadeva at Madras Centre**

The substance of a Radio Talk given on 13th Aug.

"It is only the nescience or maya which creates disputes and differences between so-called high and low, breeding hatred, malice, and exploitation for self-interest. This harmful and artificial distinction between man and man cannot be eliminated except through service to God and man consequently to humanity. We do not believe that real equality between man and man can be brought about and maintained by any force of law except by cultivation of Bhakti which places everyone on one and the same footing. It is the spirit of service which can do away with all evil forces and antisocial structure. Bhakti makes one humbler than a blade of grass, more patient than a tree, generous enough to respect.

Sri Chaitanya Mahaprabhu adds an enduring glorious chapter to the resplendant spiritual history of India. He rescues abstruse metaphysics from its insurmountable mystery and holds it up in the light of a living principle of life. What was so long as impenetrable mystery of philosophy with its dark and confusing intricacies and its intellectual and speculative form became an open chapter under His teaching.

He proclaimed that through the Name of the Lord, a man can develop his spiritual and divine nature and rise above all frustration and limitation. What was so long a speculation became a science in the hands of the great Master. The Name of the Lord is the Saviour itself. When the Name of God is uttered with devotion and sincerity. His message is "Name the Lord and solve the mysteries of this universe and recover communion with the Divine."

## CHAPTER XII

### **DR S. RADHA KRISHNAN, PRESIDENT OF INDIA INAUGURATES SRI CHAITANYA RESEARCH INSTITUTE ON 29TH JUNE 1964**

The necessity and importance of a Chaitanya Research Institute was first felt by Srila Saraswati Thakur, who was a man of letters, for disseminating Vaishnavism in general and teaching of Sri Chaitanya Mahaprabhu in particular. Srila Acharyadeva Bhakti Vilas Tirtha Goswami Maharaj just on the eve of his extensive South Indian tour in October 1957 had a divine vision in which he got the inspiration for such a Research Institution in Calcutta, and in a dream, some time after, he saw that a big mansion was built up, wherein his Gurudeva Srila Prabhupad was in a mood to help the Research aspirants in a huge library. For the fulfilment of his vision, miraculously he got a plot of land at 70-B, Rash Behari Avenue, Calcutta-26 on the 15th January 1958 and the deed was registered on 14th March 1958. The Foundation-stone of the building was laid by Dr. S. RadhaKrishnan, the then Vice-President of India on the 28th December, 1958. On that day in a mammoth meeting Dr. S. Radhakrishnan said:— 'I do hope that the Institute of which I would now lay the foundation stone, will try to preserve our heiritage, spread the eternal truths which have come down to us from ages past, of which Sri Chaitanya Mahaprabhu was a great exponent—those Truths which alone can serve as the substructure of the new world which is bound to be built on this, if we are to survive. That is my hope, that this Institute may spread the message of eternal truth and love.'

It took much time to start the work as it was very hard for us to remove the tenants who were residing there and actually construction started only on 14-12-61. No doubt, it was a most anxious period for us and all possible effort had to be made to remove the tenants but we find now it was God's desire for which we had to wait, so that the begging bowl of our President Acharya may be filled up spontaneously, forthwith for the fulfilment of his desire. First of all, among contributors Sri Indra Narayan Chatterjee offered that he would supply all the bricks, free of cost for the construction of the building and finally Sri Brij Lalji Lohia came forward to bear the entire cost of construction of the building although he didn't stand in the way of others contributing for this institute as much as they desired.

The building is four-storied and of magnificent appearance—at the most important central place in the city of Calcutta, attracting daily thousands of visitors. One getting down from underground train at Kalighat Station or tramcars or buses at Rash Behari More (corner)-junction of Sir Ashutosh Mukherjee Road and Rash Behari Avenue where from tram cars branch for Taligonge and Baligonge—can see the golden tower of the Institute towards the west. In the ground floor of the Institute there is a well furnished lecture-hall with an enquiry office at the gate and mikes are so arranged permanently that from all the floors the lectures can be heard. The 1st floor has an attraction to the visitors in its beautiful and most tasteful decoration and in the Deities at one end in a spacious room viz., Sri Radha Krishna and Sri Chaitanya Mahaprabhu installed on a marble platform with a wooden canopy. At the other end are two rooms for Srila Guru Maharaj, one for his office and the other for holding interviews with the visitors. Between the temple and Srila Guru Maharaj's rooms is a spacious hall where hundreds can sit at a time to have the darsan of the Deities and listen to Bhajan and discourse which are conducted daily thrice regularly.

As we know, when one visits any Temple he first of all should approach either the Garuda or Anjaneya (Hanuman) to obtain permission to approach the Deities. Here too, to the great luck of the devotees, just getting up to the 1st floor they first of all had to meet Srila Guru Maharaj who has the peculiar virtue of speaking at least a few words about the Love and Service of God to who-so-ever comes to him. We generally hold that it is with the eyes we have to see everything, but he said that God could be seen not with the eyes but through the ears. By listening about God from the holy lips of the sadhus alone we see God. In the 2nd floor there are several residential quarters for the Sanyasis and Brahmacharis and the entire fourth floor, with two rooms for the residential students, is meant for the public library for research on religion and philosophy.

### **UNIQUE COLOURFUL RELIGIOUS PROCESSION IN CALCUTTA**

In connection with the inauguration ceremony of the Sri Chaitanya Research Institute a procession was arranged for taking the Deities Sri Radha-Krishna and Sri Chaitanya mahaprabhu to the Institute from Chella Gaudiya Math, the South Calcutta branch of Sri Chaitanya Math of Sri Mayapur.



In every act of His Holiness Srila Acharyadeva, there is a divine will-force behind it. After the 1st South Indian tour just at the beginning of 1958 he suddenly felt that in a huge spectacular procession Srila Prabhupad should be taken through the important streets of South Calcutta. To the fulfilment of his dream, miraculously this procession became a picturesque one. As soon as the news of the procession came out, people from all sides came forward to join the procession. Several dozens of Bhajan parties with over 108 Sri Kholes and hundreds of cymbals and Kashars offered their co-operation. One Marwary of Calcutta supplied over a dozen of beautiful silver chariots.

The date of the procession was fixed on the 24th June 1964 starting at 3 p.m. covering a route of about four miles distance, and elaborate arrangements were made to make it a success. But suddenly from 22nd the rain started pouring showers heavily. Even on the 24th upto 1 p.m. there were heavy showers and people were afraid that the whole procession would be abandoned and the devotees thought that it might be the wrath of Indra against Krishna's Goverdhana Puja; but all the while Srila Acharyadeva encouraged all saying, "by Srila Prabhupad's (His Guru) grace everything will be quite all-right in time; none should be disheartened. Every where there is visible the hand of God. We await upon His Will." What a quietness and calmness in His Holiness we found and all observed his greatness when from 1 p.m. rain completely stopped. Thousands of devotees cried out 'All Glory to Sri Guru and Gauranga'. As if each man got ten men's power, within two hours they quickly arranged the whole procession which at the very beginning became more than two furlongs long. While the Deities were taken to the chariot, the prayerful jayadhwani and invocation of Srila Prabhupad's blessings made by His Holiness Srila Acharyadeva devotionally overpowered him and in ecstasy all the astasatwic Bhavas manifested in his person as also tears in his eyes. Once again thousands as if in one tune shouted out, 'All Glory to Sri Guru and Gauranga Gandharbika-Giridhariki Jay.' Hundreds of colourful flags and festoons began to fly in the air. Hundreds of instruments began to play, their sounds reaching to the sky. Over a hundred Sanyasis and Brahmacharis— what effulgent and divine love-embodiments they were as if God made them ever young with most lovely and celestial bliss—handsome and shining like Gods, with enchanting smiles on their lips, decorated with twelve Tilaka marks pasted over their upper bodies, holding Tulasimala round their necks and shaven

headed, came out, Lo! they would dance on the streets with singing the Divine Krishna Name that was the gift of Bhagawan Sri Chaitanya Mahaprabhu. To the great luck of the citizens of Calcutta this would come to their notice.

The unique religious Sankirtana procession started just at 3 p.m. with 108 Sri Kholas and huge portraits of four path-founder-Vaishnava Acharyas-viz., Sri Ramanuja, Sri Madhava, Sri Nimbadiya and Vishnuswami along with that of the Founder-Acharya of Sri Chaitanya Math and Sri Gaudiya Maths viz., Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Thakur, and dozens of Bhagawan Sri Chaitanya Mahaprabhu in different postures. These portraits were carried on silver chariots in front of the Presiding Deities of Sri Gaudiya Math viz., Sri Radha Krishna and Gauranga Sundar (Sri Chaitanya) which were tastefully decorated with flowers costing hundreds of rupees and placed on a big silver chariot carried by two horses. Thousands of people led by about one hundred Sanyasis and Brahmacharis chanting Divine Krishna Nama in ecstatic dance was a spectacular sight. The procession went through the most crowded and busy roads such as Chetla Central Road, Rakhal Das Adda Road, Bridge Road, Lansdowne Road, Rash Behari Avenue. Gradually as the procession proceeded on, it became lengthier and more crowded. Most traffic roads such as Hazra Road, Ashutosh Mukherjee Road, Lansdowne Road, Rash Behari Avenue, were blocked when the procession went through them. At night-fall the silver chariots were illuminated with the help of electric motors. On the way hundreds worshipped the Deities but at Lansdowne Road H.H. Srila Siddhanti Maharaj, President of Gaudiya Saraswat Asan who is also a God-brother of Srila Acharyadeva by placing flowers mixed with chandan at his feet and after garlanding him performed aratric with burning camphor and fanning. He remarked 'Prabhupad (Founder of Sri Chaitanya Math) loved you, my most honourable elder brother, most extraordinarily. There was a divine infatuation between you and Srila Gurudeva. Your love for him knew no bounds and you are Guru-Prestha as our Gurudeva expressed to us many a time. Today everyone of us should realise how Srila Prabhupad works in you and how you have fulfilled his cherished desires. The procession reached Rash Behari Avenue, at about night 7 p.m. and it was hard for the procession to move in the crowd; on all sides, whichever side one looked, only heads and heads, it was an ocean of men. Ultimately from Rash Behari corner processionists could not move in the crowd. At last with great difficulty, only the chariot

on which the Deities were placed was managed to be taken to the front of the Research Institute. The Deities Sri Radha-Krishna and Sri Chaitanya Mahaprabhu were duly installed in the Temple room of the Institution on 1st floor and with due ceremonial worship the doors of the temple were declared open by Srila Acharyadeva at about night 8.30 p.m. Sri Tarun Kanti Ghose, the Bengal Minister followed the procession upto a long distance. The Chief Justice of Calcutta High Court and many other Judges, Barristers, Advocates, Rajas, Zamindars and very high dignitaries participated in the procession. After the procession, sweet prasadam was distributed to more than ten thousand people up to late hours of the night. On the route throughout several tins of rose water were sprinkled on the processionists, Marwari Relief Fund and also the Calcutta Corporation lent their water-vans for supplying drinking water to the processionists. The Calcutta city police and many student volunteers did a lot of service in managing the crowd.

### **Dr. S. Radhakrishnan, President of India Inaugurates**

The grand meeting was held in the afternoon in a specially erected pandal. The President of India was scheduled to be at the place at 4.30 p.m. The elite of the city ten minutes before 4.30 p.m. filled up the seats. Twelve High Court Judges including the Chief Justice of Calcutta High Court and some foreign dignitaries such as Consuls of Russia, Indonesia, Nepal, Yugo-slavia, West Germany, Dy. High Commissioner of Pakistan etc., were provided their seats on the dais. The pavement in front of the Institute was crowded by thousands of people and hundreds were standing on the overlooking roofs of the neighbouring houses.

Just at 4.30 p.m. Dr. S. Radhakrishnan, the President of India along with Sri P.C. Sen, the Chief Minister of West Bengal arrived at the spot. Smt. Padmaja Naidu, the Governor of West Bengal who also promised to attend the function could not come as she had to fly to Hyderabad due to the sudden death of her brother on the previous night.

Dr. S. Radhakrishnan was duly received by Srila Acharyadeva His Holiness. And thereafter he along with the Chief Minister was taken to the dais when Srila H.H.B.B. Govinda Maharaj, garlanded them. Next, Srila Acharyadeva welcomed the president.



## Srila Acharyadeva Bhakti Vilas Tirtha Goswami Maharaj said :-

The necessity and importance of this Institute was first felt by my Gurudeva, Om Vishnupad Shri Shrimad Bhakti Siddhanta Saraswati Thakur, for preaching and disseminating Vaishnavism in general and the teachings of Sri Chaitanya Mahaprabhu in particular. My Gurudeva established an Institute at Sri Mayapur where the orthodox monasteries of Udupi and Srirangam sent their recognised exponents for research work and to help the members of our Maths in the study of their respective philosophies. But the said Institute could not thrive on the demise of my said master. In the course of my tour of different parts of India and visits to different religious seats and institutes, I felt the need of an institute in this City where every school of Vaisnavite thought may get suitable facilities and guidance for comparative study and research in collaboration with other schools. We found in the life of Sri Chaitanya Mahaprabhu and in the voluminous works of the Six Goswamins that the Gaudiya Vaishnava masters had encyclopaedic minds to imbibe and produce literature on all relevant subjects, such as philosophy, rasa-sastra, poetics, biography, grammar, drama, kavya, nyaya, poetry and so on to make the Vaishnava School self-sufficient and thereby brought about perfection of theistic thought.

Learning is of two kinds, 'Parā' and 'Aparā' Vidya. In ancient India, our Munis and Rishis were responsible for imparting Parā Vidyā while the secular State undertook to impart 'Aparā Vidyā. There is a gulf of difference between Parā Vidyā and Aparā Vidyā in approach, practice and realisation. In Parā Vidyā we have to acquire face to face communion with God and for that purpose we have to approach the Guru who must be "Srotriyam" (well-versed in Srutis) and Brahma Nistham (attached to Brahman) in the language of Mundaka Upanishad, and we have to approach such Gurus with '*Pranipātena pariprasnena sevayā*' i.e., by prostration (leaving aside all egotism) Pariprasnena (by discourse, by service and submission) as the Gita prescribes. We should approach the Guru or Instructor in the aforesaid manner. Srimad Bhagavatam warns us by saying—

'It is no good being attached to the Vedas without being attached to Brahman. It is sheer waste of time and labour like

one keeping a barren cow having no calf'. Then the question comes up about practice. The approach to Guru or Institution will have to be followed by discipline of Sadhan which will then be followed by realisation or face to face communion between man and God.

In his last speech 'here on this spot our President emphasized on the three aspects, namely, approach, practice and realisation of absolute Truth. This Institution has undertaken fulfilment of the said three-fold task.

It is a pity that in the present age our Aparā Vidya is completely divorced from Parā Vidyā. If the former is not acquired under the auspices of and subservient to the latter, its achievement will be a negation of human birth and values and it is now felt by the leaders of all countries that mere secular education without a spiritual and moral background will yield only undesirable results, bring about chaos in social life and is also likely to destroy human existence itself from the world.

This Institute will serve the purpose of satisfying the intellectual approach. In spiritual quest, the scholars and students coming from different parts of India and abroad will find in this place the co-existence of different theistic thoughts helping one another towards the realisation of Achintya-Bhedā-Bhedavāda of the Gaudiya school of philosophy and for this reason, this Institute will be second to none.

The force of the teachings of Sri Chaitanya Mahaprabhu remains just the same as before. At the time of Sri Chaitanya Mahaprabhu the social and political conditions of the country were such that nobody knew what would have happened to India if there had been no Advent of Sri Chaitanya Mahaprabhu. Apart from this spiritual significance, the Birth of Sri Chaitanya Mahaprabhu heralded an age of hope and inspiration embracing each and every one into one fold, irrespective of birth, social status and creed. Here we find in the august assembly of followers of Sri Chaitanya Mahaprabhu the best of Brahmins, like Rupa and Sanatan, studying and praying with Sri Haridas Thakur, a muslim devotee of Sri Chaitanya Mahaprabhu. Here a muslim was made a master of Vaishnavism, declaring the Name of God as the best of all Sadhanas. There we found the complete annihilation of communal hatred or provincial rancour. There

we found the conversion of antisocial hooligans to humble and dignified citizens of India chanting the Name of God. Sri Chaitanya Mahaprabhu created a different world of high learning coupled with humble life to make the people God-fearing and then God-intoxicated. He created the consciousness of God-intoxication in human life, raising all mankind above prejudice and bringing about equality between man and man, between nation and nation. We believe that we can get rid of this prejudice if we learn to love God and the love of God will include the love of humanity. It is only upon revival of God-consciousness in the society that there will be no place for base differences and prejudices.

This Institute will be the embodiment of imparting Parā Bhakti, the place for cultivation of Bhakti and the residence of Bhaktas. This institute will give the intellectuals the seeds of Bhakti which will be watered and nurtured by discussion of God which is the inevitable achievement of Bhakti.

This Institute will act as Acharya. There are many Munis and Rishis in our country living in seclusion for their own benefit and spiritual realisation caring not so much for the spiritual enlightenment of mankind living in this world. The Acharyas are not obsessed with their own personal enlightenment but devoted to spiritual upliftment of persons living around them. Many Acharyas have appeared in our country; think of Acharya Sankar, think of Sri Ramanuja, think of Sri Madhva and then think of Sri Chaitanya Mahaprabhu. They have done immense good to the world at large and that is why we are still alive to the spiritual awakening started by them. In our country no Acharyas lived for making disciples or for making monies or for acquiring wealth, there is only one thought with them, i.e. to raise mankind to a spiritual plane. This Institution will provide for spiritual education, cultivation of Bhakti and will give all facilities towards the said end. There are many thoughtful people in our country seeking after Truth but they do not find any suitable place to satisfy their spiritual quest and this is the place for them. I assure you, the President, that all the endeavours of this Institute will be, as suggested in your last speech, "to preserve the heritage, spread the eternal truths which have come down to us from ages past, of which Sri Chaitanya Mahaprabhu was a great exponent—those truths which alone can serve as the substructure of the new world which is bound to be built in this if we are to survive. That is



my hope, that this Institute may spread the message of eternal truth and love."

This great assembly of distinguished persons from all walks of life has greatly encouraged and convinced me that this Institute will really bear fruit."

### **GIST OF THE SPEECH OF DR. S. RADHAKRISHNAN, PRESIDENT OF INDIA**

"We have enough religion in this country and in the world", the President said, "to hate one another but not enough religion to make us love one another". "Merely putting on distinctive clothes, or 'Upavitas' is not enough. It is symbolical of something which is to take place, which is in the depths of your nature, which transforms your whole being. If it does not change your nature, it is not authentic religion. It is spurious. No religion can be practised by the cultivated man of our age unless that religion conforms to the findings of science, accepts the highest dictates of morality and asks us to accept other religions of the world. True religion makes you a different individual altogether. Such a being is incapable of doing anything wrong. He will never say one thing and do another. He will always be the practitioner of what he says. Dharma is truth in action. It binds individuals together. It requires you to accept every human being as your own kindred. It requires you to look at the whole world as emanating from the ultimate reality. You must have, therefore, the capacity to practise Dharma, to practise innate human solidarity. Unless you do that you are not a truly religious man. You may talk religion, you may quote scriptures and maxims. The test of it lies in your own conscience." The President remarked, that people who did not practise such Dharma in their daily life and merely talked about it, were hypocrites.

Dr. Radhakrishnan emphasised that spiritual freedom was the basis of all existence, without it nothing in this world moved. He also stressed the need for respecting every religion.

The President said: "The man who is religious is the man who says, 'I know Brahma. I do not expect you to teach me in this regard. I do not want to be dictated to by others. I have seen the Ultimate Reality. I know that this is God.'" That is realisation that is God possession, that is seeing God face to

face. When you do that all other pathways will appear to you as kindred pathways. They are also trying to reach God.

True religion requires us to see to it that our religion is a reasonable one, it requires us to see to it that our religion is a moral one, it requires us to see that it is a spiritual one. Rational, ethical and spiritual: these are three traits of every authentic religion. Any research institute if it is to make religion respectable, dignified and worthy of cultivated men to practice it, must try to find out what true religion is. We must have all these three things. If we do not have them, that is not true religion". After pointing out that research was essential not merely in physics and chemistry but also in philosophy and religion, the President hoped members of this Research Institute would have high ideals set before them and try to practice them every moment of their life. Chief Minister Sri P.C. Sen, who presided, said unity among all nations, unity among all religions and establishment of peace in the world— this was the ideal, every right-thinking man should strive to attain. He hoped in doing its work the institute would keep this ideal in view.

After the speech, the President inaugurated the Sri Chaitanya Research Institute amidst Sri Krishna Nama Sankirtana.

After the inauguration, Sri Siddheshwar Mukherjee sang Sri Gaur Padavali Bhajan and the world-famous Sri Gopal Chatterjee played on Sri Khol. Next upto night 9.30 p.m. the large audience numbering thousands was entertained with a Sanskrit Drama on 'Mirabai' staged by the Prachavani troop directed by Dr. J.B. Chaudhuri, Secretary of West Bengal Government Sanskrit Parishad and Dr. Rama Chaudhari, Principal, Lady Brabourne College, Calcutta.

## CHAPTER-XIII

### ALL INDIA ALL-VAISHNAVA CONFERENCE

Hari Brahmachari : Dear brother will you kindly tell us all about the First All India Vaishnava Conference about which Srila Gurumaharaj time and again referred to and also used to say that it created a new chapter in the annals of Vaishnava Movement and a unique and unprecedented event in the history of Gaudiya Vaishnava Movement of the Present Era.

"Yes brother, it was really a great event. As Srila Prabhupad said about Srila Acharyadeva, "Everywhere his glory will triumph over." It became true in all respects. What a glory, that Srila Acharyadeva was recognized as a true friend, brother, guardian, fearless-preacher and upholder of the prestige and glory of Vaishnava Religion and Philosophy by all the four recognized Vaishnava Sampradayas such as Sri Ramanuja, Sri Madhva, Sri Vishnuswami, Sri Nimbarka, as well as other sub-sects viz., Ballabhi, Swaminarayan, Ramanujais etc. At this unique All India All Vaishnava Conference all the Sampradaya-heads unanimously elected Srila Acharyadeva as the President of this conference. Therefore it is a great pleasure for me to narrate all about it, particularly when I became the recipient of choicest blessings from Sri Acharyadeva as well as affection of the Vaishnava servants for my active association in organising this conference.

I was always a whimsical boy; it so happened, one day the idea flashed in my mind that we should venture to hold an All India Vaishnava Conference with a view to bringing all the Mathadhishas as well as savants of all Vaishnava Sampradayas together and make an united effort to foster the preaching of cult of devotion of Sri Hari in the length and breadth of the country and to arrest the distrust and atheism. Forthwith I wrote a letter to Srila Guru Maharaj who was then at Vrindavan. His Divine Grace Srila Gurudev invoked Lord's Blessings and empowered me to organise the same.

So, soon a strong Reception Committee was formed with His Holiness B.S. Niskinchana Maharaj as its Chairman and W.S. Krishnaswami Naidu, retd. Judge, of Madras High Court, K. Venkataswami Naidu, Ex-minister of Madras, Sri S. Parthasarathy Iyengar, retd. I.G. of Police of All India Railway, Sri C. Krishna Rao, Dt. and Session Judge, Ray Bahadur, G.



Rangaswami Iyengar, Dy. Commissioner of Police, U. Ananda Rao, Chief Engineer, A.R. Rao, Dy. General Manager, S. Rly, R. Kesava Iyengar, Advocate, T. Ramaswamy Iyengar, Principal, Dr. J.B. Choudhury, Member of All India Sanskrit Board, Dr. Sambhinanda Das, Barrister (Calcutta), L.R. Acharya, M.L.A. (U.P.) R.N. Devey, Shariff, V.P. Dinadayalu Naidu, M.L.A. (Bangalore), K. Vasudevan, M.L.A. (Srirangam), M. Srinivasa Naik, Municipal Chairman, Mangalore, S. Krishnaswamy Iyengar, M.A. B.L., (Trichy), Sri K.A. Ramachar, Engineer, Sri K. Srinivasan, P.R.O.S. Rly, V.D. Ramaswami, President Astika Sabha, B.S. Raghavendra Rao, Engineer, N. Damodaran, Engineer, and many other important persons from all over India were later on included as Members. Srila Acharyadev advised the Committee to send a party to tour throughout India with a view to meeting the Heads of All Vaishnavite Maths and Temples as well as distinguished personages belonging to different Sampradayas of the Vaishnava fold, so that their mighty co-operation and effective participation in the proceedings of the conference would enhance the value of the conference and characterise it as truly on all-India basis rendering it really a representative one from all points of view. Accordingly on the advice of Srila Acharyadeva the dates of the conference were finally decided by the last week of December 1961 when many educated people could get their chance to attend during their year-end holidays.

The General Secretary along with Vidyasagar Pandit K.L.V. Sastri toured over Bangalore, Mysore, Nanjangud, Mandya Sosele, Melkote, Mangalore, Udipi, Ernakulam and Cochin. Everywhere people felt that the holding of the Conference would be a timely one and promised to co-operate with us. Sri V.D. Ramaswami Iyengar, President Astika Sabha accompanied us to Srirangam and made our trip a great success by securing the grace and promise of H.H. Jear of Ahobila Math, who was then camping there. H.H. Acharyadeva sent Sri Pad Narayan Das Brahmachari from his Head-quarters, Sri Mayapur to help me and we both have travelled over South covering Srirangam. Tiruchirapalli, Alwar Tirunagari, Nanguneri (Vanamamalai, Totadri), Tirukurungudi, Srivaikuntham, Kuttalam, Coimbatore and some parts of Kerala State. Proceeding then towards North and West India, we covered Jhansi, Kanpur, Delhi, Mathura, Vrindavan, Radhakund, Govardhana, Bharatpur, Jayapur, Abu Road, Ahmedabad, Surat, Baroda, Vartal, Anand, Bombay, Hyderabad, Secunderabad, Vijayawada, Guntur and other

places. Everywhere particularly the Heads of Maths and elite took much interest and gave tremendous response; it was a source of encouragement to me. A tour over several parts of Bengal and Orissa was also arranged.

Due to extensive tour all over India and personal contact with the different Sampradaya-heads almost all the principal Vaishnava Sampradaya Mathadhisas and Acharyas gave their consent to become active members and gave full support for patronising this conference. Names of those Mathadhisas are given below :

H.H. SatagopaSri Vedanta Deshika Yatindra Maha desikan (Jeer of Ahobila Math), the Head of Ramanujiya Varagalai sect.

H.H. Visvesa Tirtha Swamiji (of Pejavar Math, one of the principal eight Maths of Udipi, Head-Quarters of Madhva sect.

H.H. Viswothama Tirtha Swamiji (of Sode Math Udipi)

H.H. Chinna Ramanuja Jeer Swamiji (of Sri Vanamamalai Math, Nanguneri).

H.H. Perarulala Ramanuja Jeer Swamiji (of Tirukurungudy Math).

H.H. Suyamindra Tirtha Swamiji (of Sri Raghavendra Swami Math, Nanjangud).

H.H. Vidya Prasanna Tirtha Swamiji (of Admar Math, Udipi).

H.H. Sujnanendra Tirtha Swamiji (of Puttige Math, the then Paryaya Swamiji of Krishna Math, Udipi).

H.H. Lakshmindra Tirtha Swamiji (of Srishiroor Math, Udipi).

H.H. Bhakti Hridaya Bon Maharaj (of Institute of Oriental Philosophy, (Sri Vrindavan).

H.H. Sumadityadi Yatiraja Sampath Kumar Ramanuja Swamiji (of Melkote, Mysore).

H.H. Vidyaratna Tirtha Swamiji (of Sri Krishnapur Math, Udipi).

H.H. Andavan Ranganatha Mahadesikan (of Periasramam, Srirangam).

H.II. Sudhindra Tirtha Swamiji (of Kashi Mathasanstha, Banaras).

H.H. Satagoparamanuja Jeer Swamiji (of Emperumanar Jeer Math, Alwar Tirunagari).

H.H. Sri Perarulala Ramanuja Jeer Swami (Tirukkurungudi).

Sri Sri Pradyumna Kumar Goswami, Sebait Govindaji's Temple (Jaipur, Rajasthan).

Sri Damodar Acharya, Sebait of (Galda Gadhi, Jayapur, Rajasthan).

Sri Brajaratnaji Mahoday (Surat)- Ballabhi Sampradaya

Sri Dixitji Mahoday (Bombay).

Sri Brajaraiji Mahoday (Ahmedabad).

Sri Mathureshiji Mahoday (Baroda) and others.

This conference was really a unique and unprecedented one. It was characteristically on an all-India basis, having the participation of the various representatives of Vaishnava Maths and Temples from all over India. Indeed we have had a very nice programme consisting of six sessions addressed by most learned and eloquent speakers such as : His Holiness Srila Acharyadeva, the President of the Conference. Sri M. Anantasayanam lyengar, the then Speaker of Parliament of India who inaugurated the Conference, Sri T. Ramaswami lyengar, M.A.L.T. Principal Ahobila Math Sanskrit College, Agent Ahobila Math, His Holiness Srimad B. S. Nishkinchana Maharaj, the Chairman, Reception Committee, Sri S. Parthasarathy lyengar, Retd, Police Commissioner, Dr. P.V. Rajamannar. Chief Justice of Madras High Court. Sri M. Bhaktavatsalam, Chief Minister of Madras. Sri D. Ramaswami lyengar, Advocate, Sri C.R. Krishna Rao, Retd, Dist. and Session Judge, Sri W.S. Krishnaswami Naidu, retd. High Court Judge, Dewan Bahadur Sri K.S. Ramaswami Sastri, Retd Dist. and Session Judge, Prof. R. Ramanujam, Head of the Philosophy of Annamalai University, Dr. Sambidananda Das, M.A. Ph D. (Lond.) Bar-at-Law, Calcutta, Sri V.T. Tirunarayanan lyengar, Prof. of Mysore University, Sri S. Krishnaswami lyengar, M.A. B.L. Editor, Srivaishnava Sudarsanam (Trichi), Sri K. Venkataswami Naidu, Member, H.R.E. Commission, Govt. of India, His Holiness Tridandiswami Srimad B.B. Govinda Maharaj, Sri K.



Srinivasan, M.A., P.R.O. S. Rly, Sri N. Venugopal Nayagar, Advocate, Sri D. Ramaswami, Iyengar, writer, Sri D. Ramalingam Reddy, Dy. Commissioner, Hindu Religions C.E. Board, Govt. of Tamil Nadu, Sri V.D. Ramaswami Iyengar, B.A. President Astika Sabha, Dr. J.B. Choudhury, M.A. Ph.D. Secretary of Sanskrit Board, West Bengal; Sri R. Keshava Iyengar, President Bar-Association, Madras, Dr. Rama Choudhury, D. Phil (Oxon) Principal, Lady Brabourne College, Calcutta, Sri Uttamora Veeraraghavachari, a great Sanskrit Pandit, Sri Raghavendraswami of Radheshyam Temple (Gujrat), Sastiji Narayana Chandra Dasji of Swami Narayana Temple, Gujrat State, Pandit A. Srinivasa Raghavan, Pandit Sri Sridharachar, Pandit Sri Purushottam Brahmachari, Sri A. Subramaniam, Advocate Supreme Court, Sri Ramesh Chandra Panda, Retd. Collector, Gujrat, Sri T.N. Krishna Iyengar and many others.

Besides these, the following distinguished persons were in participation, Sri M. Patanjaly Sastri, Retd, Chief Justice of the Supreme Court, Sri V.T. Krishnamachari, Deputy Chairman of Planning Commission of Govt. of India, Sri Satyabadi Panda, Retd. Magistrate of Orissa. Sri S.C. Dasgupta, Deputy Account General Orissa, Sri Kannan Swami representing Andavan Math of Srirangam, Sri N.R. Sampathkumar M.A. representing Melkote Math, Agnihotra Ramanuja Tatachiar, the Ashana Pandit of Kumbakonam, Pandit N. Krishnaswami Iyengar representing Totadri Maths and Tirukkurungudi Math, Sastriji Narayanacharandasji and two Swamijis of Bartal Swaminarayana Temple with their representatives, Mr. Ramesh Chandra Pande Retd. Deputy Collector and Kothari of Radheshyam Temple Bartal, Representatives of Udipi Math, Representative of Radheshyam Mandir, Representatives of Ballava Sampradaya of different places, G. Jayaram Chettiar, President Tirunari Manram, R. Desika Pillai, Advocate, officer D. Academau, Retd. High Court Chief intrepreter of Pondicherry alongwith Ananda Ranga Krishnaswami Pillai of the family of the famous Aanda Ranga Pillai, Pondicherry, R. Paramadayalam Pillai, Pondichery, T. S. N Sundararaja Bhagavata Thadar, S. Krishnaswami Chettiar, N. Ariapurty Nayagar, Headmaster, T. S. M. Jagannath Pillai Farm & Dairy Supreintendent of Arabindo Ashram, A.D. Lingewara Rao, Presidenet Tudepali Panchayet, A.P. with other delegates. Prof. V. T. Tirunarayana Iyengar, of Mysore Univeristy, Sri M.C. Kumar, Mysore, Sri S. Krishnaswami Iyengar M.A. B.L., Editor Vaishnava Sudarsan with others

from Tiruchirappalli, Sri P. Subramaniam, Vice-President, town congress, Guntur, G. Nammalwar, Editor Guntur Patrika, Dr. J.B. Choudhury, Secretary Sanskrit Board, West Bengal along with fifty professors of different Universities of Bengal who all staged the drama in Sanskrit on Sri Ramanuja, Sri Indranarayan Chatterjee, Sri Indranath Roy of West Bengal, V. Pattabhiram M.A. (Kumbakonam). Sri Acharya deva came along with a big entourage consisting of Brahmacharis and Sanysis among whose His Holiness Srimat B.S. Madhusudan Maharaj, Secretary of Bhubaneswar and Puri Gaudiya Maths, H.H.B.B. Govinda Maharaj, H.H.B.K. Sraman Maharaj, H.H.B.K. Santa Maharaj of Kharagpur, Srila Krishnadas Babaji Maharaj of Vrindavan, Sripad Paramananda Vidyaratna, Besides them hundreds of delegates from all over India came to participate and our conference was always overcrowded with the participation of not less than three thousand delegates at any time.

There were two dramas-- one was in Tamil on Sri Leela Sukha Bilwamangal, by Sri Ramkrishna Kripa Amateures; Dr. V. Ramamurthy acting as Bilwamangal stunned every one and the Viveka made for the success of the play. A boy of six years old played the role of Sri Krishna and thrilled everyone of the large gathering of several thousands. The boy got two medals one of gold from Dr. S. Das. Barrister of Calcutta High Court and the other of silver. The other Drama was in Sanskrit on Ramanuja by Pachyavani of Calcutta under the guidance of Dr. J.B. Choudhury, Secy. Sanskrit Board of Govt. of West Bengal and Dr. Rama Choudhury, D. Phil, Principal, Govt. Lady Brabourne College, with principals and professors of Bengal Colleges.

Every morning there was Bhajan by Srila Krishna Das Babaji Maharaj, a great saint of Sri Vrindavan, His Holiness Tridandiswami Sri Srimd Bhakti Kumud Santa Maharaj, Sri Mohini Mohan Das and others and songs by eminent artistes of All India Radio of Madras and Vijayawada fame.

A Theistic Exhibition was opened by Dr.P.V. Rajamannar, D. Litt, L. L. D. Chief justice of Madras High court with 40 stalls (many of them with automatic electric movements) at Madras Sri Gaudiya Math Hall. It was really an unique one in the history of Religious Conference. It was kept open for 17 days and witnessed by other three lakhs of people.

A beautiful Souvenir of 120 pages with very beautiful pictures of important Shrines all over India and Acharyas with their presiding Deities and enlightening articles from eminent scholars of Vaishnava thoughts was published.

There was Mahaprasadam distribution on all the days both day and night to all, which was an enjoyable scene where the participants shared together without any distinction whatsoever. All these contributed to raise the dignity of the Conference and it is needless to add that the Conference was a great success all-round.

### PROCESSION

The first item of the conference commenced with the Presidential Procession, on the 23rd morning, the day of the long cherished inauguration of the Conference; at 7A.M. the procession started from Sri Parthasarathiswami Temple at Triplicane, the most famous Vishnu Temple in the City of Madras. After the offering of Temple Honour to His Holiness Srila Acharya Deva, the President elect, and the offering of special puja to the Deity of the Temple by the trustees of the Temple, His Holiness was seated in a beautifully decorated open car. The huge procession consisted of the decorated elephant given by the Corporation of Madras, horse with temple paraphernalia, Nadaswaram and band parties in the front. A portrait of the Deity was taken in a decorated palanquin with the chanting of the Vedic Mantras by several Brahmmins. The car carrying the President elect was followed in the rear by another car in which the Chairman of the Conference, His Holiness B. S. Niskinchana Maharaj and Sri T. Ramaswami lyengar, the Agent of the Ahobila Math were seated. Several Bhajan parties consisting of hundreds of devotees in different groups, playing their instruments, and singing the Divine songs made the procession a very long and a spectacular one. All were enchanted by, the singing of the Divine Name. In the first group of the Bhajan Mandali was the Sri Gaudiya Math Bhajan Party who performed the Kirtan and blew conches, hailing the Glory of God. It was headed by the Tridandiswamijis and Brahmacharis of the Gaudiya Math. This was followed by the Gauranga Bhajan Mandali, Madras, the Mahamantra Bhajan Mandali, the Vishnushahasranama party, the Harihara Bhakta Jana Sabha, the Ladies Bhajan party and six other Bhajan parties led by Sri Purushottama Naidu and others. When the procession was passing through



the various streets covering nearly two miles both the sides of the Roads were filled with enthusiastic and religious minded gatherings. This was really a sight for the gods.

The President-elect was profusely garlanded and from all sides, people performed puja to Srila Acharyadeva with flowers, garlands, fruits, crimson and camphor light etc. When the Procession reached the venue of the Conference at Lloyds Road the President was received with Purnakumbha and Vedamantras chanted by the Vedic scholars and was led to the dais of the Conference.

### INAUGURATION

The Venue of the Conference was at Satyagriha, run-distance from Sri Gaudiya Math which was so tastefully decorated with a beautiful pandal. After the completion of the procession the President-elect along with His Holiness and the Agents of different Maths and Samparadayas along with Sri M. Ananta Sayanam lyengar, Speaker of Lok Sabha were led to the dais amongst a distinguished and mammoth gathering.

### Garuda Flag Hoisting by Sri T. Ramaswami lyengar

The function began with hoisting of Garuda Flag by Sri T. Ramaswami lyengar, M.A.L.T. Agent of Sri Ahobila Math. He first read out the SRIMUKHAM message of H.H. Sri Satakopa Jeer of Sri Ahobila Math in which H.H. invoked Sri Lakshmi Narasimha (his Presiding Deity) to shower His Choicest Blessings on the All India Vaishnava Conference and make it flourish more and more. May the Lord Bless the organisers of the All India-Vaishnava Conference and also those assembled there and partaking in the deliberations.

### Welcome Address

The Chairman of the Reception Committee, His Holiness Tridandiswami Srimad B. S. Niskinchana Maharaj in his Welcome Address said, "It is to meet the urgent necessity of satisfying this country-wide call for love that this Conference has been organised to chalk out an adequate programme to propagate devotion to Hari on a large scale both in the south and the north, in the east and the west, of India for the time being, with an aspiration to extend the movement to make it world-wide even in the course of a few years. For this purpose

an All India body has got to be formed at this Conference, which will work out the programme prepared in it and periodically hold such Conference at the different centres of the country to consider the progress made and devise ways and means for giving a fresh impetus."

### INAUGURAL SPEECH

Sri M. Ananthasayanam Iyengar, speaker, Lok Sabha said— 'Revered Sri Swamijis and freinds'.

I am extremely thankful to Sri Swami B. S. Nishkinchana Maharaj for the honour he has done me in asking me to inaugurate the All India Vaishnava Conference at Madras. It is a unique occasion in the history of Vaishnavism that the different schools of Vaishnavas have been brought together on a common platform to understand one another more intimately, to iron out differences and to increase mutual regard and respect for one another. This, I think, is a good step towards national and emotional integration, which are the needs of the hour. Of all the binding forces in our country, religion and culture are the greatest forces; if the various sects and sub-sects of Vaishnavism come together, to that extent there is national consolidation. Every link in the chain must be strong. Thus, if among the members of a sect and various sub-sects, a greater sense of unity is made to prevail by understanding one another properly, there can be smoother relation by stressing the common points among the different groups similarly organised, so that ultimately all the religions might come together and work in harmony by properly understanding one another. This Conference, though apparently one of a particular school of Hinduism, it will give the benefit of all the Vaishnavite sects coming together and greater emotional appeal in our country than in any other. No doubt care must be taken in such Conference to see that differences are not over-emphasised and magnified lest such emphasis should make any partucular sect arrogant and look down upon other religions as inferior."

The most learned speaker thereafter dealt with the philosophical aspects of different Vaishnava Sampradayas making a conclusion that Sri Chaitanya's Love-Philosophy is the best method for God-Realisation and wished this conference will bring about unity among all the Vaishnava Sampradayas so that they can live at peace with all.

### PRESIDENTIAL ADDRESS

In his Presidential Address Srila Acharyadeva gave a wonderful speech which covered 44 pages in printing. It was a thesis in comparison with the All—Vaishnava Thoughts. But in his introductory speech itself he said, "This is the opportune time to build up and consolidate the solidarity of our Vaishnava faith against the waves of atheism and godlessness now sweeping over the country. It is high time for the religious and spiritual heads of India to take the lead to spread faith in God and destroy all that is anti-God, to establish equality between man and man. There cannot be equality between man and man except on the footing of devotion to God.

We must make a united front to check the present wave of atheism and godless materialism. We do not believe that any progress can be good or permanent or conducive to human happiness and peace without a spiritual background based on faith in God. We must sow the seed of Sraddha or faith in God. It is the faith in God that can only create character, which is miserably lacking at present.

The great nations of the world are racing in inventing destructive weapons to wipe out the human beings from the world. There is complete distrust in each other, there is no sincerity in politics of any nation. There is at the root of all troubles the problem of godlessness in our education, life and career.

We, the heads of the theistic schools of India cannot remain quiet and shirk our responsibility while the godless social structure is raising its heads. It is a great mistake on the part of some sections of the society to think that the spiritual heads of India have no business to poke their nose in the social affairs of the people. It is also a mistake on the part of some section of people to think that the spiritual heads of India are busy with the administration of their Maths and their properties. We must accept the challenge of godless society. We should not be satisfied only with our progress; and that of our following, as against godlessness, lawlessness, selfishness, exploitation and other incidents of Maya. We cannot shut our eyes to the realities, that confront each and every one of us. We must employ all our resources both intellectual and spiritual to eradicate godlessness which is at the root of all troubles.



Apart from the above responsibility towards the society and the world we have another duty towards our Sampradaya's interest. We must exchange our thoughts and experience towards the realisation of God.

We have a sadhana system of our own. The founders and leaders of our respective schools have given us the sadhana systems based on their spiritual experience and realisation. We believe in spiritual leadership of our Guru. We believe in the Guru System. We believe in the Srouta Pantha. We believe that the divine knowledge has been descending from Lord Narayana through the spiritual successors from generation to generation. We believe in surrender and dedication of ourselves to Godhead. We believe in the spiritual revelation of divine knowledge through the sages. We believe in Avatars, we believe in the descent of the Mukta Purushas from Vaikuntha to Prapancha for deliverance of the fallen and spiritual regeneration of mankind.

I consider it my duty as custodian of the seat of Sri Chaitanya Mahaprabhu to collaborate with the Vaishnavas of the South in order to build up one Vaishnava Institution without prejudice to our own respective schools, as against evil influence and anti-God movement which are growing every day; otherwise the existence of our Sampradayas will be in jeopardy in course of time. We must extend the activities of our respective Sampradayas following the examples of our leaders, Sri Madhva, Sri Ramanuja and Sri Chaitanya Mahaprabhu. Our leaders, did not confine themselves to their respective principal seats but went out to meet the people of the remotest corner of India. Should we not follow their examples? It is high time that we should follow those examples of our leaders, otherwise our existence will not be considered necessary in this world."

## SESSIONS

Thereafter there were morning and evening Sessions, for consecutive three days and a Symposium on Vaishnavism; and the Dramas during the night hours which were attended by thousands and all the time the auditorium was full beyond its capacity. Not only all the Dailies in Madras published the lengthy reports with photographs and front page coverage. The All-India Radio as well as Dailies and magazines of other parts of India also carried out the News.

## **BUSINESS SESSION**

At the Business session represented by a large gathering consisting of the delegates who had come from various parts of India and distinguished personages of Madras three resolutions, were passed; among them a resolution, suggesting the constitution of an autonomous body to control and supervise the religious institutions and Maths. The Hindu Religious Endowments Commission was urged to advise the Union Government to this effect and not to entrust such supervision and control to any department of the Government. Unanimously a proposal was passed that an All India Vaishnava Samajam would be established under the Govt. Public Registration Act to work permanently for the welfare of the Vaishnavism and to frame the Rules and Regulations, an ad-hoc committee was formed with leading Barristers and Advocates of India among others, who attended the Conference.

Forthwith the All India Vaishnava Samajam was Registered under the Society Regd. Act in Madras on the 11th July 62 having Srila Acharyadeva as its President.

## **INAUGURATION OF THE 2nd CONFERENCE**

The 2nd All-India Vaishnava Conference was inaugurated by Sri C. Rajagopalachari (Rajaji) First Governor General of India on Friday, the 28th of August 1964 at Sri Krishna Kirtan Hall of Sri Gaudiya Math, Madras, in the presence of a very large and distinguished gathering and presided over by His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Sri Chaitanya Math and Sri Gaudiya Maths.

After prayer song Sri C.R. Krishna Rao (Retd Judge), the Chairman of the Reception Committee welcomed the speakers and the largely attended gathering. Tracing briefly the First All-India Vaishnava Conference, he said that it was a great success. Speaking about Vaishnavism he said that it is broad-minded and tolerance is the key and watch-word of it. We do not want in this world any positional or possessional wealth but we want only devotion unto the Supreme Being. Quoting Saint Purandaradas, he explained the efficacy of Krishna Bhakti which alone solves many of the perplexing problems of mankind.

Sri C. Rajagopalachari (Rajaji) while inaugurating the Second All-India Vaishnava Conference said that Vaishnavism is the method of Bhakti. Bhakti is the means and end of salvation. This Bhakti approach solves many of the modern problems, desires, fascinations, and attractions and hence this approach has been got hold of; also because it is pure and simple. The Divya Prabandams bind us together with the Supreme Being and in reality they teach us pure and simple high worship. What is Advaitism and the like question are only enquiries and do not constitute an approach. The approach should be Hinduism, which is a complex one that embraces all the religions of the world. Christianity is one form of Vaishnavism. Islam is another form of Vaishnavism. All these are simple forms of Bhakti worship. He added, "We conceived God as a just person. But justice is not enough for us. We are full of faults. So, we want grace, want pity. And therefore Vaishnavism, a form of Hinduism is larger than India. Time to time Alvars, Acharyas like Ramanuja and Madhwa in the South and Lord Sri Chaitanya Mahaprabhu, Sri Mira Bai, Sri Tukaram and many others of the North propagated Vaishnavism in India to mankind. To-day, to unite the divergent sects this religion should play a vital part and I do hope that this Conference will help people to develop Bhakti and that is my prayer."

His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Sri Chaitanya Math and Sri Gaudiya Maths, who presided, said they had to fight anti-God ideas and strive to establish equality between man and man, which could not be achieved except on the basis of devotion to God. The sound of Sri Krishna's flute was a call to human beings, he said, Sri Bhagavatam was the Bible for the millions, he said.

His Holiness pointed out how Sri Bhagavatam was one of the noblest scriptures which told men how to appreciate and understand the Supreme. The Bhakti spoken of in the Bhagavata Dharma belonged to the mind, the heart and the soul. Sri Chaitanya pointed out how that work was the best, purest and most impartial interpretation of the Brahma Sutras, which contained the essence of the Upanishads, and made known the real nature of the Supreme Being.

Bhakti, he declared, is the quintessence of the Vedas, and four Purusharthas. Sri Chaitanya Mahaprabhu spread



such a message only to solve the mysteries of the world. His definition of Bhakti is the approach to God without expecting any return, having the religious consciousness of service to the Lord. In that sense, Jnana and Karma are included in Bhakti, which is all-pervasive and is a desire to attain that Bliss by love and affection. The speech of the Holiness was so much appreciated by Sri Rajaji that he took a copy and got it published in the Bhavan Journal in toto in two issues.

Sri S. Parthaasarathy Iyengar, Retd., Commissioner of Police, released on the occasion the Souvenir containing valuable articles and Sri K. Srinivasan, Joint Secretary, All-India Vaishnava Samajam proposed a vote of thanks. Sri Rama Bhajana Mandali of Tondiarpet performed Bhajan to the delight of the gathering upto late hours of the night.

### **SECOND DAY SESSION**

Sri S. Krishnaswami Iyengar, Editor, Vaishnava Sudarshanam, Tiruchi, speaking on the Interpretation of the Scriptures dwelt at length on the seeming contradictions in the scriptures and proved on the strength of the Srutis that the contradictions are not true and cannot stand the metaphysical, logical and scientific inquiry of the Vaishnavas. The lecturer was assertive in saying that Vaishnavism is logically and scientifically provable and that no one can deny the sway. He quoted profusely from the scriptures,

Sri V. Vasudevacharya, Siromani, D.com, (I.M.C.) speaking on the Pandava Doota brought out succinctly how Krishna was chosen as the fittest Person to represent the cause of the Pandavas and how the Pandavas who relied completely on the Lord unto Whom they surrendered their everything came out successful. Truth indeed triumphs over untruth and illusion.

Sri V. D. Ramaswami proposed a vote of thanks. With the Bhajan by Villivakkam and Ayanavaram Bhajan party the day's session came to a close.

### **THIRD DAY SESSION**

The following resolution was passed at the Business Session meeting of the members and delegates on the 30th in the morning hours :-

'In the Second All-India Vaishnava Conference Subjects Committee it was unanimously resolved that apart from spreading the Gospel of all the Vaishnava Acharyas the All-India Vaishnava Samajam will do all that is possible to preach the Vaishnavites by inculcating Satya, Vrata and Purity of conduct and also try to see that every Vaishnavite brings the disposition that is lovely in private life into the conduct of service or profession, rear to the most perfect and maturity every sort of generous feeling that belongs to his nature and make the asthika a good citizen and citizen of the world.'

The evening session of the Conference on the third day was presided over by Sri T. Totadri Iyengar, Principal, Vaishnava College.

Dr. K.C. Varadachari, M.A. Ph.D. of Tirupati speaking on Sri Krishna said that Sri Krishna promulgated a new way of looking at Reality other than that found in the six systems of Indian Philosophy, simplifying to the human mind. It is Rasa Anubhava, he declared. He got the name Krishna because He is One Who removes darkness by light remaining beautiful and enchanting. The darkness of the spirituality is cleared and illumined by Sri Krishna Who is God Himself. Therefore the only way to reach Him is, as He Himself has stated 'renounce all dharmas, only plunge into Me. There is no external instrument, I am the Gopal.' Dealing with the necessity for a Guru he said that the vision of Reality is necessary and that vision can be given only by a Guru and no one else can give or lead us. Devotion to God is the best way of showing Reality rather than any scripture.

Dr. P. Nagaraj Rao, speaking on 'Ramanuja's concept' said that Sri Vaishnavism begins with Ramanuja although Vaishnavism began even earlier. The concept of Sri is very important in Vaishnavism. All Indian Philosophical systems are not speculative but therein both Religion and Philosophy are united. Brahman is always dynamic and never static. Dealing with prapatti or surrender, he said that surrender is not such an easy thing as many would say. It is an innate experience of every aspiring soul who has an instant faith and who feels that there is no other way of salvation. To attain this, he advocated the aspects of strict control of the mind and the following of a Guru who takes us by hand and illumines to enlighten us.

Dewan 'Bahadur K.S. Ramaswami Sastri spoke on Vaishnavism. The Vaishnavism is so much all-comprehensive

as to include all and exclude none. Harmony and synthesis is the key-note in our approach to God.

Sri K. Varadachariar, speaking on the Vaishnava Sampradaya expounded that the Gita is the only source wherein the Incarnation of God has been brought out to perfection, inasmuch as the whole of the Gita has been devoted to the Incarnation. He then posed the problem that in the IV chapter of the Gita the Lord has said that all dharmas should be practised. In the XVIII chapter He has said that leaving all dharmas, come to Me. The latter one indicates that by all means the dharma practised in the IV chapter is to indicate only Me. Therefore come unto Me who am the Repository of the dharmas. Sharanagati is to seek One Who is the Cause of all and Who is fit for refuge. Such a One is Krishna alone as is evident from Krishnam dharmam Sanatanam. His saulabhya and sauseelya bhāvas are evident from His Birth as a Son to Nanda.

Sri D.T. Totadri Iyengar, of Tirupati said that Vaishnavism is single and ideas are many. He exhorted everyone to wear on the forehead marks and constantly meditate on the archāvatāra of the Supreme Being. Belief in daily rituals and teachings of Mahapurushas will bring solace to all.

At night-fall streams of devotees came to the Math to pay their homage to Srila Acharya Deva, and to the Deities of the Temple viz., Sri Radha-Krishna and Sri Chaitanya Mahaprabhu. Upto midnight hundreds of devotees waited for participating in the special puja during the Advent time of the Lord and listening to Srimad Bhagavata discourse given by His Holiness Srila Acharya Deva signifying the Advent. Sri Ramakrishna Kripa Amateurs Party entertained the devotees by their inspiring devotional songs from 8.30 p.m. to 11.30 p.m. After that, the Bhagavata discourse was given by Srila Acharyadeva and special Puja, Bhogaraga, Aratrika to the Deities and Temple circumambulation with Nama Sankirtana were performed. Tirtham and Mahaprasadam were distributed to all the of devotees who were present there.

#### 4th day

After morning Bhajan and discourse, Swamijis of the Math were all busy throughout the day attending to the devotees and distributing Mahaprasadam to them. From 5.30



p.m. to 6.30 p.m. Ashtapadi Bhajan was performed by the famous songster Sri Ghanthasala when the Krishna Kirtan Hall of the Math was packed with audience.

At 6.40 p.m. the meeting commenced with the participation of Sri M. Bhaktavatsalam, the Chief Minister of Madras.

After prayer by the Swamijis of the Math, Sri K. Srinivasan welcomed the gathering.

His Holiness Srila Acharyadeva presiding over the meeting spoke of Sri Krishna and of the methods of approach to attain Him. His Holiness said, 'Bhagavata is the fifth Veda and is the quintessence of the Vedas and Prasthanatrayas. The first Sloka of Srimad Bhagavatam reveals the exact nature of Brahman, free from deception and that ultimate knowledge dispels all gloom of the world. There could be no genuine worship without knowing the real nature of the object of worship, the Supreme Reality. The Supreme Reality is Sri Krishna Who is Satchidananda Vighraha. He can be only reached through Bhakti. Bhakti is the loving service to God and is both means and end. It is intense feeling that makes one live with God. Nama sankirtana is spoken of by Sri Chaitanya Mahaprabhu as delighting the body, mind and soul in a transcendental plane.

The aim of the Vedanta philosophy was transcendental love of the Absolute—he said

Dr. P. Nagaraj Rao, speaking on the theists declared that all theists are essentially Vaishnavites and the ultimate personality is Sri Krishna, the Supreme, Reality. Then he traced briefly but succinctly the Theistic Vedanta of Sri Ramanuja, Sri Madhwa and Sri Chaitanya Mahaprabhu.

Sri D. Ramaswami Iyengar speaking on Sri Krishna said that Sri Krishna preached through His practice and He is the darling of Humanity full of love. He is all-auspiciousness and beauty. He is beautiful, and transcendently Supreme, Speaking on Sri Krishna Trishna he cited references of Nammalwar, Mira, Goda, Sri Radha and Sri Chaitanya Mahaprabhu. He said that Anjali is the most important form of worship one may understand that Sri Krishna had a larger message to give to the humanity at large as He was attractive and attracted towards all.

Prof. B.R. Baliga then spoke of Sri Krishna as the embodiment of all best things in life and a complete and comprehensive Incarnation.

Sri M. Bhaktavatsalam, Chief Minister of Madras said that without Bhakti or absolute devotion to the Supreme Being and spiritual knowledge and a continuous effort to know the relationship between the individual self and the supreme Being, material wealth and knowledge would not provide peace and happiness. He traced the need for a sense of catholicity in religious out-look which underlay Vaishnavism. He paid tribute to the Sri Gaudiya Math for propagating the Vaishnava Cult of Bhakti.

Sri K.A. Ramachar, Treasurer of the All-India Vaishnava Samajam proposed a vote of thanks. The Daily news papers and All-India Radio gave wide publicity by covering the whole news with photographs of the conference.

### **THIRD ALL INDIA VAISHNAVA CONFERENCE**

The 3rd All India Vaishnava Conference which was inaugurated by Sri K.K. Shah, Governor of Tamilnadu, and presided over by His Holiness Sri Srimad Srirangam Andavan Vedantha Ramanuja Mahadesikan.

In inaugurating the Conference Sri K.K. Shah, the Governor said:- I am indeed very happy to participate in this function. It is fitting that the celebrations of Sri Krishna Jayanti and the Vaishnava Conference are held on this great day. It is a matter of satisfaction that Lord Sri Chaitanya's immortal message is being propagated by Sri Gaudiya Math in Madras. I congratulate the Math on the service it is rendering to a great spiritual cause.

By Vaishnavism, I do not mean any exclusive sect. I always take it to mean that it stands for universal love and service, other wise how can we say that the universal teachings of Lord Krishna in the Bhagavad Gita is for the entire humanity? It has a universal appeal and has validity for all time. The despondency of Arjuna is really the despondency of every individual in life. Every one needs strength and confidence to face his tasks in accordance with the spirit of the Lord.

Speech by Srila Acharyadeva Chairman, All India Vaishnava Samajam (Regd).

We do not believe that any progress can be good or permanent or conducive to human happiness and peace without a spiritual background based on faith in God. It is the faith in God that can only create character which is miserably lacking in the present-day world. The worshippers of Vishnu are called Vaishnavas. The worship of Vishnu was prevalent from time immemorial. Innumerable references to Vishnu may be found in the Rig Mantras, Samhitas, Brahmanas and Upanishads. There are four recognised Sampradayas of Vaishnavas tracing their origin to Lord Narayana as is seen in the Padma Purana.

Our Lord Sri Chaitanya Mahaprabhu made an extensive tour of South India from Puri upto Cape Comorin, Visiting Udupi, Srirangam and all other important places of pilgrimage, had discourse with the then heads of the respective institutions, collected books and materials, and exchanged His thoughts with them and gave them His philosophy and system of devotion. The then India, which was under muslim domination, suffered a set back in the spread of Hindu philosophy and religion. The Hindus in large numbers were then being converted to Islam under the royal patronage and their governing policies. At this juncture, Sri Chaitanya Mahaprabhu appeared in this world, turned the tide of Anti-Hindu movement, infused the country with His new message of love for God, as a result of which many savants of the country joined His mission giving up high offices. In this connection I must mention the names of Sri Rupa and Sri Sanatana Goswami who were then the ministers of the Nawab Hussain Shah of Bengal.

#### **Presidential Speech by His Holiness Srimad Andavan Swamiji**

His Holiness Srimad Andavan Swamiji said the Name Vishnu represents the All-pervading spirit, Vaishnavism is a universal creed. Lord Vishnu, Who is the fathomless ocean of unbounded mercy makes His Advent on earth without abandoning His Own Divinity. While he incarnates He comes to the visibility of all human sight, performing Divine Deeds attracting the mind and eye of all souls, high and low. sprinkling the world with nectar-like look and talks, pregnant with limitless mercy.



His Holiness added Vaishnavism is a creed which is widely spread and wants to take all genuine believers to the Lotus Feet of the Lord, Vaishnavite celebrities start leading on immortal life in this world itself which is a foretaste of the life after liberation. He emphasised that when the jiva rises above his limitations he is not dissolved in the super-personal absolute but lives in the Supreme-realm in rendering eternal service to God Sriman Narayana.

Sri Ramanuja tells us that Sankar's god is no god at all. Ramanuja's God is a synthetical whole possessed of Chit and Achit (Chidachidvisistasya Brahmanah etc.) The qualities of Sat (being Chit, consciousness) and Ananda (Bliss) constitute His supreme personal character, while the individuals are also personal in a way peculiar to them. The distinctions necessary for characterization are within Himself. The other qualities of God are being knowledge, power, love, etc. These qualities are different from the souls and matter. In His absoluteness God keeps His personality capable of communion in fellowship with the distinctive souls, who may be in touch with God by virtue of their sameness, while their distinctions keep them always separate and subservient to Him for His Divine Sports (Lila)."

## CHAPTER - XIV

### GOLDEN JUBILEE OF SRI CHAITANYA MATH

*Madhu* :- One full moon evening when the full-moon was just rising up in the east, as if it were an affectionate mother with her broad smiling face greeting her beloved child, gradually the moon pervaded her beaming rays over the emerald field. I, after witnessing the Aratir of the Lord went to 'Bhakti Vijoy Bhavan', the Bhajan Kuteer of Srila Prabhupad-where I sat in the beautiful lawn, the surrounding flower garden took me to the world of fragrance and beauty. As I observed thousands of flowers in their merry-making were like the Pujaris with their fully blossomed love waiting restlessly in earnestness and eagerness for joining with their only Beloved. Here in the sky the moon beams her rays upon them raising a high-tide in their hearts. It reminds one of a night at Vrindavan when in between every two Gopis played the Darling of Nanda.

While I was absorbed in such a deep meditation Brahmachari Hari came there,

*Hari* :- Prabhu, have you seen this beautiful letter which Srila Guru Maharaj wrote to some god-brother of his on 1st Sept., 1964 which contains: "From the day I was initiated by Srila Prabhupad and unto the last of my life I know nothing save and except to serve my Divine Master unconditionally in all circumstances. There is a great and brighter future of the Mission that I believe and I dream of it. If I am burnt in the fire of agony in his service I feel therein the highest happiness and pray for it ever. Let the wick of my life be extinct being devoted to his service."

How wonderfully the ideas of this letter became true to the spirit when one observes two eventful and epoch-making incidents that of Golden Jubilee Celebration of Sri Chaitanya Math and the Centenary Celebrations of Srila Prabhupad, the Founder.

*Madhu* : We observe from the history that while the country passes through violent political storms, there always reigns a metaphysical and philosophic calmness, as the indigenous system of speculation. World is too much tenacious in clinging to the pleasures of life is a form of

spiritual suicide, and consequent on the realisation of the evanescence of the pleasures of life, a genuine spiritual aspirant should concentrate his devotional attention on the Supreme Reality with a view to realising his inherent bliss now clouded by ignorance. A spiritual man's lesson is "Burn always with a hard gemlike flame which provides clue to the labyrinth of perennial happiness."

Mountains may move, oceans may inundate the world and let the world be topsy-turvy but a spiritual man will feel as if nothing is lost and his singleminded devotion to God is undisturbed.

Not to be upset by troubles, however serious, is a marked sign of greatness. Instead of being perturbed and cowed by calamities great men are spurred to great activities in the pursuit of their noble missions.

This was observed by lakhs of people who all came to participate at the Golden Jubilee Celebrations of Sri Chaitanya Math at Sri Mayapur, during the period of 7th February to 6th March 1969. That was a time when political sky of Bengal was too gloomy. That was the time for election of Bengal Legislatures. Bengal became hot-bed of politics when political groups were making the whole sky tormented with the vibration of their speeches. What else can expect, than better food, better deodorants, better cigarettes, hungry people better barbitrates and better hospitalising which they thought will bring real happiness. But mad people have forgotten that politics has already led humanity to the path of destruction and made people dehumanised.

It has made people arrogant, selfish, violent and hard-hearted. Politics has made a life for a harvest of sorrow; melancholy and dissatisfaction are the only rewards thereof. They have resulted in a coarsening of fibre and cheapening of life. Humanity is plunged to the depths in external things, class and nation, state and society. In the materialistic wealth only the measure and standard by which we judge human achievement. A great philosopher says; Politics is a sad necessity, Politics is a temporary expedient and transitory condition of mankind. But even at this critical juncture of life the spiritual head of Sri Chaitanya Math, His Holiness Acharyadeva called upon the people to take shelter under the banner of Sri Chaitanya's all-loving and truly Blissful religion



which solves the greatest problem of life and bestows the choicest gift in life and that religion has helped greatly in development of humanity and has laid down values and standards and has pointed out principles for the guidance of human life and society.

During that political phantasy His Holiness sent his men to the nook and corner of the country to invite the people of spiritual understanding with the encouraging words that the greatness of India lies in her spiritual heritage. That the only way to check distrust, suspicion and hatred now rampant in the world-politics is to give spiritual knowledge to the people which is eternal, and is the life of humanity. The spiritual value of life will always predominate over other aspects of life.

It so happened, as it were, Arjuna when seemingly was confused and puzzled at the Kurukshetra battle-field Sri Krishna, the Supreme, administrated: "At this critical juncture, Arjuna, My friend, should you give room to such disgraceful delusion and imprudent cowardice which are the deceitful qualities of the Anaryas and allow them to make holes into your fortune?" So too when the devotees of Sri Chaitanya Math and Gaudiya Maths were re-thinking about the celebrations of the Golden Jubilee of Sri Chaitanya Math due to the political tormentation of Bengal, His Holiness boldly said: "There is no to-morrow for us : This is the proper time to deliver the goods. If we are sincere, any work for the service of God which we take up, certainly gets its success. We must endeavour for the service of God ; failure or success is a matter that does not rest in us. Was spiritual man ever deterred from his onward journey howsoever perilous it was? He challenges ; "Here I stand, God helps me." In our life and breath we should constantly see that we never fail from the attitude of service that Sri Gurudeva gave us through his practical exemplified life.

All the devotees of the Math gave wonderful response to the call of His Holiness. They jointly worked hard for day and night for the success of the function which became unique and unprecedented in the annals of Gaudiya Vaishnavism. It had a significance of its own in that the date of inauguration fell on Vyasapuja day, the 7th Feb. Just two days before the general election of Bengal which fell on the 9th Feb. That is the most critical period for Bengal. Due to tormentation of different political parties people were extremely woe-stricken and the

papers were carrying out the barbarian activities of the goondas and miscreants.

At such critical period, the inauguration date of the Golden Jubilee was fixed, that too, the function had to continue for a full month long period, inviting lakhs of people from all parts of India to participate and it was so arranged that the participants remarked as it were, the Rajasuya Yagna, although the resources were only mendicants' begging bowl.

Dr.N.D. Majumadar, I.A.S. in his remarks said :-

"I marvelled at the tranquility of mind and smiling countenance always maintained by Srimad Bhakti Vilas Tirtha Maharaj in the face of many complicated problems which are bound to arise in organising such a huge affair. I came from the Celebration with the firm conviction that Tirtha Maharaj was truly a genius of an organiser with a heart of an oak-dedicated to spreading the Divine Message of Sri Chaitanya Mahaprabhu far and wide."

Here we get an understanding of how perfect tranquillity can remain with a Stithaprajna, a personage like His Holiness Srila Acharyadeva and how his heart lamented for the fallen souls at the turmoil of the world - pining, athirst in peril and worries.

One His Holiness B.S. Siddhanti Maharaj, President of Sri Saraswat Gaudiya Ashan said : 'The thing that I see to-day at Sridham gives a new light to my life. At my very entrance to Sri Chaitanya Math, as it were, Srila Prabhupad opens our eyes and reminds us of his sayings that his most affectionate and beloved disciple, the present President Acharyadev of Sri Chaitanya Math would make a Kunja wherein the eternal Sports of Sri Radha Krishna and Their combined Manifestation in Sri Chaitanya Mahaprabhu would take place. Our Gurudev said that Kunjababu be ever glorified. Although today he did not have any helping hand except from few, yet the truth of Prabhupad's saying shines today and I am beholden, I cannot speak but I feel myself blessed as if today I am in the midst of Prabhupad in his that celestial land. Prabhupad's works are now translated in the life of present Acharyadev. I bow to him. What a great celestial joy I feel, and I have not known what to speak. How Srila Prabhupad feels joyous at the super-human activities of his beloved which have

taken shape in this charming beauty of Sri Mayapur spreading message to all corners of India, nay to the world." His Holiness in a choked voice—so said and tears rolled down his cheeks. Looking towards His Holiness President Acharyadeva he further said: 'World cannot know you— it is Srila Prabhupad who introduced you to us. There was a divine infatuation between you and Srila Gurudev. Your love for him knows no bounds. To-day every one of us should realise how Prabhupad works in you and how you fulfil his cherished desires.

During these days of crisis to conceive of holding the Golden Jubilee in such a grand scale cannot be dreamt of—this is another bold step of zealous service to Srila Prabhupad."

Brahmachari : By this time many of the inmates of the Math gradually came there and sat together, they showed a great inquisitiveness to know how the Golden Jubilee was organised and became so epoch-making which people felt as a Rajsuya yajna in this Era. On their appeal, Madhu gives a vivid picture of the Celebration.

Madhu : First announcement about the Golden Jubilee was given by Srila Gurumaharaj to the devotees of the Math and to the public who all attended the Vyasa-Puja on the 19th Feb. '68 and actual promising and encouraging response we got from a very large number of devotees only on Gaur-Jayanti day, the 14th March when Srila Guru Maharaj announced that the next year Gaur Jayanti will be an eventful epoch, as with the blessings of Srila Prabhupad, we propose to hold Golden Jubilee of Sri Chaitanya Math ; We will be inviting people from all over India, Mathadishas, religious heads, scholars and great personages of India and Sadhus to participate in a month-long well-planned programme including All-India Religious Conference having Sessions for several days and Symposia, Sankirtana Procession, Theistic dramas, grand Theistic Exhibition with its unique characteristics with representations of episodes of Sri Krishna and Sri Chaitanya Mahaprabhu operated with electrical devices and suitable Souvenir and many other items."

Forthwith on the 23rd March '68 strong Reception Committee was formed with Srila Acharyadeva as the Chairman. Representatives were sent throughout India for



organising work, and different printed circulations, thousands in number were printed in different languages for distribution to the masses, of which one contained as such :

Dear Sir/madam,

The highest and purest culmination of Vedic thinking we find in the Bhagavatam. The transcendental substance and quintessence of the ripest fruit of Sanatana Dharma we see in the life and teachings of Sri Chaitanya Mahaprabhu. Sri Krishna Himself had come in the guise of His Own devotee in order to manifest the sadhana of Prema-Bhakti. Sri Chaitanya heralded an age of hope and inspiration embracing each and everyone in onefold, irrespective of birth, social status or creed, raising the mankind above the prejudice, bringing about equality between man and man, between nation and nation.

But later on, degradation came due to grossly perverted interpolation of many a popular cult and materialistic Smarta Vāda. The original purity of Sri Chaitanya Mahaprabhu's teachings was almost lost to the people. Then a vast literature grew up from the pen of Thakur Bhakti Vinode who discovered Sridham Mayapur, the Birth Place of Sri Chaitanya Mahaprabhu which gave a new impetus to the propagation of Bhakti.

His Divine Grace Paramahansa Srila Bhakti Siddanta Saraswati Goswami Thakur, Founder of Sri Chaitanya Math and Gaudiya Maths established Sri Chaitanya Math at Sree Mayapur on the Falguni Purnima day, the 27th March, 1918 A.D., which was a red letter day in the history of theistic religion, with a view to propagating the Gaudiya Vaishnavism in its pure form. On the same day his adoption of Tridanda Sanyas turned the tide of his movement towards the rapid progress of his missionary success. Soon a large band of educated youth responded to his call by dedicating themselves to the cause. His work spread Gaudiya Vaishnavism throughout India, Burma and he sent disciples to England, and established 64 branches generally known as Gaudiya Maths ; started six journals in different languages and brought out hundreds of publications.

Today due to the activities of Sri Chaitanya Math, a thirst has been created, specially among the deep thinking and

educated people of the world at large to learn and follow the religion of Sri Chaitanya which is the most practical Indian way of life. There is not the least doubt among the well-informed people that the Sri Chaitanya Math with its branches, Sri Gaudiya Maths, has been preaching the greatest religion from a realistic point of view to build up true culture.

Sri Chaitanya Math wishes to record its service of 50 years on the next Falguni Purnima corresponding to 4th March 1969. It has resolved that "The Golden Jubilee Celebrations" would be conducted in a befitting manner with 7 days' programme having morning and evening sessions and symposia, Sankirtana Processions, Theistic Dramas, a grand Theistic Exhibition with realistic representation of episodes of Sri Krishna and Sri Chaitanya Mahaprabhu, with suitable Souvenir and many other items. Religious heads, scholars and great personages of India are invited to join the functions and over ten thousand devotees from all parts of India are expected to participate. Elaborate arrangements will be made for the convenience of the participants such as accommodation and boarding, free of cost during the whole period of the function.

We appeal to the right-thinking and religious minded people to extend their patronage, wisdom and co-operation to make the celebration a success. We appeal to the religious heads of different Vaishnava Institutions of India, religious leaders and thinkers, philosophers and savants to make literary contribution which will find place in the commemoration volume of the Souvenir.

So we make an appeal to all who have got faith in this universal religion to co-operate as Patrons, Donors, Members and Delegates so that we can come together to hold it out to the world at large a spiritual culture for the spread of universal love and for the eradication of malice and hatred, which are the causes of all world catastrophies." \*

The Brahmacharis and Sanyasis of the Math approached the Statesmen of our country and the leading personages promised their full co-operation and expressed that Lord Chaitanya's contribution of loving devotion must

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\* "NB The function commenced on the 7th February 1969 on Sri Vyasapuja day and continued upto 5th March '69"

reach to every door of the country. While our Brahmacharis approached Dr. S. Radhakrishnan, the former President of India he readily extended his honourable patronage for the celebration and expressed his earnest desire to participate in it and to inaugurate it.

After touring over different parts of India and making personal contact with dignitaries, our Brahmacharis explained to them about the real prospect of the proposed Golden Jubilee. In no time we could get a very strong support and appreciation about our works by having the honourable patronage from the following personages, besides others :

(1) Dr. S. Radhakrishnan Former President of India; (2) Sri C. Rajagopalachari, Former Govenor General of India ; (3) Sri K. Subba Rao, Former Chief Justice of India; (4) Sri M. Anantasayanam Iyengar, Former Governor of Bihar : (5) Sri Biswanath Das, Former Governor of U.P.; (6) Dr. Hare Krishna Mahatab, Ex. Chief Minister of Orissa ; (7) Dr. Triguna Sen, Education Minister, Govt. of India : (8) Sri Jagannath Rao, Minister (H.W.S), Govt. of India ; (9) Sri P.V. Rajamannar, Former Chief Justice of Madras; (10) Sri Dipnarayan Sinha, Chief Jusstice of Bengal; (11) Sri Hanuman Prasad Poddar of Gita Press (Gorakhpur, U.P.)

The Brahmacharis personally approached the religious heads of different sects of Vaishnavism and explained to them that holding this Golden Jubilee was specially characterised for inviting all the different religious sects of Vaishnavism to sit together to exchange their respective views culminating in a statement to work together and jointly for the spiritual understanding and propagation to the masses which is most earnestly desired at the present crisis of restlessness of the people and to save the country from the foregin element of atheism to deter human catastrophe. Some of our Brahmacharis toured throughout India in holding religious meetings with deliberation of speeches in explaining the activities of Sri Chaitanya Math. The leading Dailies of different parts of India gave quite a good publicity of the celebration.

From September '68 itself, different works were in rapid progress at the Headquarters for creating an ideal-venue for the devotees, who are expected to attend in several lakhs in number. Srila Acharyadeva, personally was looking after every



department of it and Sri Mayapur, day to day was getting a new shape of its own with Divine atmosphere. The energetic Brahmacharis were so busily engaged that they were thinking as if the function was at hand. The theistic exhibition which would be conducted in a grand scale and unique way with electrical-operations were from now itself in preparation with full swing. Abundant number of publications in Bengali and many in English, Sanskrit and Telugu also were brought out. A beautiful Souvenir with Sanskrit, English, Bengali and Hindi contributions from eminent philosophers was under print. It promised that by the divine power of Srila Acharyadeva this function would be a unique one. By the grace of Sri Guru and Gauranga the response that we were getting from the public from all over India was very encouraging. Different parties consisting of Brahmacharis and Sanyasis were touring, and preaching in almost all districts of Bengal and important towns of Tamil Nadu, Andhra Pradesh, Orissa and U.P. We were intimated that from different provinces, people in hundreds would be participating at the function. A large number of devotees were expected from remote South India Provinces. In Bengal, everywhere the news spread out that a great "Kumbha Mela" was going to take place at Sri Mayapur. Many who recently visited Sri Mayapur remarked that the preparations were made in such a way as if some "Rajsuya Yagna" was going to take place.

We have got our only begging bowl, so entirely we depended upon God's Grace. But we believed and trusted as it were, Srila Prabhupad blessed his most beloved Guru-Preshtha our Divine Master the present President Acharyadeva that Joy remained ever with him. We got the confirmations of great scholars and statesmen of India to participate at the function and several high dignitaries from different Provinces were also participating.

The date of the formal inauguration of the Golden Jubilee was fixed on the 7th Feb. 69, Vyasapuja day and with a most crowded and a full month-long programme. The All India Radio time to time gave a very wide publicity quite in advance and the Dailies from all over India focussed the news vividly regularly. And it so happened, that everywhere news spread out that a "Kumbhamela" was going to take place at Sree Mayapur and even from far off Provinces such as Punjab, U.P., etc. number of enquiries were coming to us. Therefore we were thinking that some lakhs of floating pilgrims were expected and we had

to be very vigorous to look to their needs and comforts. O my God, it so happened that on the 2nd of Feb, the Purnima day suddenly over two lakhs of people came for the Ganga bath on the pretext of Kumbhamela. But the inauguration of our Golden Jubilee was only on the 7th and to give the finishing touch to all the works, our people were busily engaged for which we were not fully prepared to receive such a large number of pilgrims quite in advance of our function; yet as far as possible they were looked after very well by the authorities of the Math. All the places of the Math premises, guest houses, the expansive courtyard of Yogapith were thrown open to them for their comfortable rest. This eventful congregation made the Railway authorities to send their representatives and the Dy. General Manager of Eastern Railway personally came to study the situation on the spot for making proper arrangements for running special trains from Howrah and Sheldhah to Sri Mayapur to clear the rush during the whole celebration.

This Golden Jubilee was a huge affair. No doubt, we felt the mighty Hands of the Almighty. But that which comes forth in the end is all His Grace when He finds the genuine sincerity and love for Him in us after His acid test. We had to face such odds which could not be imagined at all but those incidents, instead of creating despondency or making us lose all of our hopes, enlivened in us a fresh enthusiasm and we were made bolder than ever in our all-out effort to make the function an alround success. What a great pleasure and encouragement we had from within. Truly, Lord Almighty crowned all those who sincerely worked day and night tirelessly, with the best reward. What a great joy everyone felt when this Golden Jubilee function concluded with great success and exemplary record. A record number of pilgrims beyond ten lakhs visited Sree Mayapur during this month-long celebration. Since the commencement of the function on the 7th February, till it ended on the 6th March, many of our sincere Brahmacharis could not have even four hours' rest within the 24 hours of a day and night. Yet all the while, they were jubilant.

A big fair was arranged which extended over half-a-kilometer, with hundreds of stalls of all varieties of articles from big towns and all types of fairs for people's merry-making; in the fair Government of West Bengal opened their big electrical, Industrial and cultural stalls. For peoples'

amusement as many as about twenty cultural and religious dramas, besides famous kirtanas, film shows by the Film Division of Government of India and famous puppet shows and kavigan performances also presented by the Government of India, were arranged. Above all, the theistic exhibition with about one hundred stalls of which many were electrically operated was really an unique one. Every one marvelled at their visit to the exhibits and evinced extra-ordinary keen interest. The dignitaries from all over India including the Governor and Chief Justice of Bengal remarked that it was a wonderful way to teach the people about our religion to the masses.

The Inauguration of the Golden Jubilee was an epoch making event, When the President Acharyadeva, carried the Foot wears of Srila Prabhupad, on head and led a traditional procession on Vyasa Pujaday, this day, the 7th February 1969 was marked with a new history with red letters in Gaudiya Vaishnavite Movement. Regular Bhajan and discourses by the Swamijis of the Math everyday from early morning to late in the night till 25th of February, followed by Navadvipdham Parikrama with miles' long Sankirtana Procession having fifty khols and equal number of kasar, ghanta, karatal etc. played on, and hailed Guru Gauranga Gandharvika Giridhar jay by several thousands of devotees and led by the Sanyasis and Brahmacharis for days together with incessant flow of pilgrims day to day' ultimately reaching to ten thousands in numbers,—hundreds of instruments when began to play their sounds reached the sky. Over a hundred Sanyasis and Brahmacharis with enchanting smiles on their lips when they entered into their ecstatic dance stretching their hands upwards, eyes upturned like the moon of the eighth day, that was a sight for gods to see. Truly it is said that where devotees perform their Kirtana, there God makes His unknown Descent. After visiting different Leela Sthalas of the Lord this Parikrama returned to Sree Mayapur on the evening of 1st March.

The most distinguishing characteristic of the Golden Jubilee was highlighted with the striking feature of All India Religious Conference held from 2nd March to 4th March with over ten thousand delegates represented from all parts of India. A most beautiful Souvenir was published with about 400 pages containing most learned articles in Sanskrit, English Bengali and Hindi, The conference, it must be said at the



outset was a very well-represented one with highly respectable and distinguished people. Many hundreds of devotees came from Andhra Pradesh, Tamilnadu and Orissa; and of course many thousands of devotees from the various districts of West Bengal besides many from Uttar Pradesh, Behar, Gujarat, Mysore, Assam, Kerala, Punjab, etc.

There were several Sessions of the Conference which were addressed by the philosophers representing many Universities and intelligentsia from all over India. Governors, many Judges, including the Chief Justice of West Bengal, I.C.S. and I.A.S. officers, Vice-Chancellors, Professors from many Universities of India. Many Sadhus from different parts of India, dignitaries, Bhajan parties (even from far off Madras) were invited to participate at the function. About ten thousand delegates from all over India were our special guests, and the Math had to look after their boarding, lodging and everything else. During those days of wants, to take care for such a large number of devotees for several days, was a dream even for a king. On the concluding day about 30,000 people were served with Mahaprasad. Many remarked that it was actually a Yagna as described in the Purāṇas which is really a miracle in the present socio-economic situation.'

The All India Film Division, Government of India took documentary Film of the Inauguration and showed it throughout India in the Cinemas. The News-papers of each part of India focussed the news of the function with special articles too. All India Radio of Calcutta gave maximum publicity of the function and also broadcast the speech of Srila Guru Maharaj. Bengal Dailies covered the whole news of the function.

The Golden Jubilee celebration was an unique one, an unprecedented religious function in Bengal and in the history of Gaudiya Vaishnavism.

**Brahmacharis :** Prabhu, kindly tell us in detail all about the Golden Jubilee.

**Madhu :** Before the inauguration function of the Golden Jubilee, a striking incident took place—that of conferring Tridandi Sanyas to some of young Brahmachari disciples by H.H. Srila Acharyadeva. The institution of the Tridandasanyas was introduced in the Gaudiya Vaishnava Sampradaya for the

first time by His Divine Grace Prabhupad Bhakti Siddhanta Saraswati Goswami Thakur after the example of the Great Master Sri Chaitanya Mahaprabhu. Making them seat in front of the icon of Srila Prabhupad, the illustrious founder, His Holiness Srila Acharyadeva said :- "Tridandasanyas means to engage one's kaya, mana and vakya—the body, mind and speech, solely dedicated to the service of the Mukunda, the Supreme Lord. To mould our thoughts with divine bliss and by divine knowledge, to be moved in our will by the divine purpose, to raise our whole being and life to the divine status, is the ultimate purpose, and is the meaning of Tridanda Sanyas. It is the perfection, the ceaseless straining of the human soul to pierce through the crushing body, the distracting intellect, the selfish will, and to apprehend the unsheathed spirit. It is intent living by which he tries to reach Reality behind the restless stream of nature and his own feelings and desires. May your thought, speech and actions become purified with a vision of divine purpose at work, with a super-peace in the acceptance of sorrow and a beauty of holiness to the oke-dedicated service of the Lord." To induce Tridanda sanyas on this significant day and during these days of political perturbation is to declare, that spirituality is the supreme mentor, arbiter and guide of all ideal lives. It is spiritual life which sustains, grades and schematises ideal values through all the vicissitudes of life and is thus the real solvent of grave social and moral crises. "Great is the need today of the voice of prayer for the society shooting up into a Nuclear Giant and sunk in the mire of corruption. May the great God Sri Chaitanya, bondless in compassion shower His Grace upon all, for it easily dispels all sorrows, and lends the fragrance of devout love to the stricken heart; gives the quietus to sastric wrangling, imports the Bliss of Bhakti and the limitless sweetness"— So said His Holiness. Four Brahmacharis viz Narayan, Nandadulal, Padmanabha and Vrindaban were given sanyas this day.

Lo! wonder of wonders : which marvelled one and all of the devotees and the dignitaries who all came to join the inauguraal function in hundreds and thousands when lined up with eagerness to have a spectacular sight of the most colourful inaugural procession, that Srila Acharyadeva carried on head the foot-wear of Srila Prabhupad amidst the chanting of Krishnanama Sankirtana by the Tridandipadas and the Brahmacharis in their saffron cloth.

The procession started from Bhaktivijay Bhavan where Srila Prabhupad, the Founder stayed to the last of his worldly sojourn and went through the lined up surging crowd (who all showered flowers) to the Bhajan Kuteer of Srila Prabhupad where the present President Acharyadeva met him for the first time and both planned for this mighty mission. Thereafter the procession was led to the Samadhi Temple of Srila Prabhupad where the inaugural function took place.

After paying the due homage to Srila Prabhupad, Srila Guru Maharaj in his formal inaugural speech said, 'I most humbly pay my Dandavat Pranams to my god-brothers who all by their assemblage at this function, are giving me the highest encouragement; and my hearty welcome to these devotees present here in their numerous numbers. I feel myself as the most insignificant servant to my master who had unfathomable love. It is only the bounteous grace of Srila Prabhupad that made me observe such an August Golden Jubilee Celebration of Sri Chaitanya Math.

'It is a fact, that I cannot survive even a moment without his grace. After his demise, series of calamities in succession came to put off the flame of Sri Chaitanya Math but I believed, the flame of Bhakti movement that is lit by Thakur Bhakti Vinode will eternally remain.' I learnt to burn always with a hard gemlike flame which provides a clue to the labyrinth of perennial happiness". To celebrate this Golden Jubilee is nothing but to welcome the whole world with our humblest invitation with the benediction, as it were, by Prabodhananda Saraswati: Oh Sadhus : I holding a blade of grass in between by teeth beg giving good-bye to everything at a distance, take shelter at the Feet of Sri Chaitanya for attaining the *Summumbonum* of life' so said Srila Guru Maharaj.

After the speech of Srila Acharyadeva amidst Sankirtana all gave their Vyasa Puja homage. Thereafter Mahaprasadam was served to one and all numbering several thousands.

From 3 p.m. to 6 p.m. on the same day (7th February) Kirtana Rasasagar Sri Rathin Ghose, well-famed Kirtania of Bengal gave his most beautiful and sweet performance on Premar Thakur Gauranga' which charmed a large audience of seven to eight thousand devotees who were assembled there.



Such a large crowd was spell bound to listen to him for hours together.

## Theistic Exhibition

Sri Chaitanya Saraswat Theistic Exhibition with one hundred stalls of which many were electrically operated was at the forefront throughout the whole period of the Golden Jubilee Celebrations. Several artists from different parts of Bengal were engaged for about six months to complete it. Artists from Krishnagar, world famous for clay dolls and of Calcutta, left their labour not unspared to prove their skillfulness. This exhibition was a huge thing, to go round it with spectaculr eyes it required for one not less than one and a half hours. The entrance gate was beautifully decorated with fifty lamps lit round the figure of the Founder symbolising the 50th (Golden Jubilee) Celebrations.

At 6 p.m. on the same day (7th February) Srila Acharyadeva amidst the Kirtana performance declared open the exhibition by pressing a bution which immediately illuminated at first, the entrance gate with fifty lamps and subsequently all the stalls of the exhibition at a time. The exhibition gave the impression that it was actual impersonation and not mere doll that every one saw. Everyone remakred that it was the wonderful way to teach the poeple about our religion to the masses.

A booklet of 45 pages was published containing the subjects of the exhibits and their lessons.

## The Exhibits

**1. Advent of Lord Krishna :** *Lesson:* God manifests Himself for the suppression of evils, preservation of pious and augmentation of pleasure of the devotees. **2. Lord Krishna in Kamsa's prison** *Lesson:* Whenever adharma prevails on earth and devotees of God are tortured by Ashuras, God descends on earth to protect the Sadhus and destroy the evil and stabilises dharma. During the days of crisis one should take recourse to God Who protects. **3. Vasudeva takes Krishna to Nandalaya and exchanges** Krishna with the daughter who was Yogamaya, the divine power. *Lesson:* God's divine Birth is unaware of Ashuras. **4. Affection of Yasoda** Symbolising the Lords' sports of infancy. *Lesson:* approach to Lord through

affection. **5. Story of Chitrak-Patrak** Depicting the approach to Lord through friendship. **6. Lord Krishna and Balaram** With the companions - significance of service through friendship. **7. Divine play of Lord** On the bank of river Yamuna with his companions and cows-symbolising the worship of Lord in 'Santa-Rasa': **8. Brahma's illusion** Brahma, the creator of Universe motivated by a desire of testing the divinity of Lord, concealed the cows. After some time Brahma became surprised to find the Lord engaged in the same sports. with His cows he, being ashamed of his foolish acts, prays for Lord's mercy. *Lesson* : God's grace is not available by scepticism. **9. Sports of swinging (Jhulan-Leela)** In the background of natural sceneries on the bank of river Yamuna, the worship of Lord Krishna by the Vraja Gopis. (It was electrically operated). *Lesson*: Love for the pair Radha and Krishna should be the be-all and end-all of life. **10. Sri Krishna's Mathuragaman** Sri Krishna is taken by Akrura to Mathura. The Gopis of Vrindavan cannot dream of their separation from Krishna. So they run to the street to prevent the chariot with the risk of their lives even falling in front and holding the wheels of the chariot. This scene was very pathetic and most impressive as if at their cry the sentients and non-sentients are mobbed. *Lesson*: When Love for God rules the life one looks for nothing but for God. **11. Kamsabhada.** Sri Krishna kills Kamsa. One may be proud of his prowess but everyone has to meet his ultimate end. *Lesson*: God punishes the evils and protects the Sadhus. **12. Sri Krishna and His friend Sudhama.** *Lesson*: Whatever may be the condition of our life on the earth we should have the motto to serve the Lord. Lord accepts our love and affection and fulfils the desires of devotees not only of the world but gives him eternal bliss in His loving service. **13. Tulabhar.** Gift of gold and jewels equal to the weight of Lord Krishna by Queen Satyabhama : *Lesson*: It shows the non-distinction between God and His Name but here the Name is more graceful than the personal Godhead. **14. Gita-Upadesh.** *Lesson*: Absolute self-surrender to Lord Krishna is the only way of highest spiritual attainment. **15. Delivering Jeevas by Lord.** *Lesson*: Inductive process of Jnana and Karma puts us to the whirlpool in the mid-ocean of this world, whereas the deductive process viz. Grace or Bhaktimarga alone can help us to cross the world easily and attain the eternal Abode of peace. **16. Sri Gita-amrita.** The tableau shows Gita as cow, Arjuna the calf, Lord Himself the milkman milking the cow and distributing to the devotees. *Lesson*: All the Upanishads are the cows, Sri

Krishna is the Milker, Partha (Arjuna) is the calf, man of purified intellect are drinkers of the ambrosial milk of the Gita.

**17. Three paths-Karma, Jnana and Bhakti.** i. *Path of action:* The performance of religious rights for the benefit of ephemeral gains. One finds tempting objects before him. ii. *Jnani* following the path of induction ultimately annihilates himself in the negative Brahman. iii. *Bhakti:* Following the path of Bhakti, a Bhakta is enchanted with the Divine Krishna Nama and in his ecstasy he finds the presence of the divine leela of Radha-Krishna.

**18. Krishna disappears, Bhagavata comes.** At the disappearance of Lord Sri Krishna the Bhagavatham appears. These were shown in an electrical device. *Lesson:* Srimad Bhagavatam is the embodiment of the essence of God.

**19. Sri Vyasa at Samyaprayas.** After writing all the literature including Mahabharatha Sri Vyasa without having a state of complacency of his mind sat at Samyaprayas when Devarshi Narada came to him and directed him to write Srimad Bhagavatam with narrating the Glories and Pastimes of Sri Krishna which alone can bring to one the summum bonum of life. *Lesson:* Bhagavata religion (premabhakti) alone can give summum bonum of life.

**20. Second sitting of Srimad Bhagavatam.** Deliverence of the holy messages of Srimad Bhagavatam by Srila Sukadeva to emperor Parikshit *Lesson:* Listening of Srimad Bhagavatam from the holy lips of a Paramhansa makes oneself finally liberated from the bondage of the worldliness and obtain supreme blessedness.

**21. Third sitting of Srimad Bhagavatam.** In the eve of the Kaliyuga before a vast audience of 60,000 Rishis Sri Suta Goswami delivers Srimad Bhagavatam *Lesson:* Best utility of all religious performances is the hearing the enchanting Srimad Bhagavatam.

**22. Fourth sitting of Srimad Bhagavatam.** Discourses on Srimad Bhagavatam *Lesson:* Fifth (Panchama Purushartha) and the highest object of spiritual achievement-the love of Lord Krishna is attainable only by the discourses of Srimad Bhagavatam.

**23. Resort of Kali.** Kali rests at the following places : (a) Gambling , (b) Drinking (c) illicit attachment with females (d) Slaughtering animals (e) Avarice for wealth. *Lesson:* One who aspires for God's blessings must avoid these places.

**24. Jadabharat - A Paramabhagavata.** *Lesson:* Person who tortures a devotee of God is ultimately ruined. Bhakta of Bhagavan is always protected.

**25 & 26. Engrossed Jiva and his Release.** The samsara is a terrible jungle, full of wild beasts and venomous serpents which seek to devour everyone. Helpless man vainly seeks a way to escape, but loses his way and falls into a blind



well, the mouth of which is covered over with creepers. These fasten themselves round his limbs and he is left suspended head downward in the pit. He sees a gigantic serpent patiently waiting for the fall, while at the mouth of the pit stands a huge tiger ready to feast on him should he rise to the top again. Whereas if this man in some condition luckily takes shelter at God, he is miraculously saved. *Lesson:* Seeking refuge in the Absolute Truth alone, and having realised that original Purusha, one does not return again to this world. So Bhakti to God alone is the only desideratum to attain eternal bliss.

**Ajamil - uddhar.** *Lesson:* Even at the point of death utterance of Divine Name. (here Namabhasa) makes oneself delivered of. Such is the efficacy of the utterance of divine Name. This was a very beautiful stall. **28, 29, & 30. Prahalada's Test.** Prahlada having become a strong devotee of Bhagavan Vishnu his Asura father Hiranyakasipu took him into task, put him unto death by (a) throwing him under the feet of wild elephant, (b) throwing him into the fire and (c) throwing him from the top of the mountain. But everywhere the Supreme Lord Vishnu protected him. *Lesson:* The world may stand against the way of a devotee but a self-surrendered devotee will not move an inch from the path of his devotion. God protects him. Devotees' life is to burn always with hard gemlike flame which provides a clue to the labyrinth of perennial happiness. **31 & 32. Advent of Lord Narasimha.** Prahlad sees the Lord everywhere; from the pillar Lord comes out and after a fight with Hiranyakasipu tears his heart unto death. This was most gigantic and everyone marvelled at it. *Lesson:* God resides everywhere. He destroys the one who stands on the path of a devotee. **33 Yuga dharma.** (a) in Satyayuga the way of attainment of God-love was Dhyanam (meditation). (b) In Tretaayuga it was yajna, and (c) in Dvaparayuga it was archana (worship) whereas (d) in Kaliyuga it is Harinama Sankirtana. (All these were depicted in dolls). *Lesson:* One must follow the Sanathana-dharma and therefore in this Kaliyuga Divine Krishna Nama is the only means to attain the summum bonum of life. **34. Service of God** *Lesson:* The human birth is meant for the service of God. One should utilise his wealth, his intellect, speech, and the very life in the service of God which fulfils the very aim of life. **35. Advent of Lord Chaitanya.** Lord Chaitanya made His Advent at the most auspicious time when everyone was enchanted with Harinama Sankirtana. *Lesson:* birthless God is born as a Son, at the Divine love of the parents. **36. Infant Nimai (Chaitanya) plays with a gigantic snake,** (It was electrically operated). *Lesson:*

Anantadeva came in the disguise of a snake on whose coil Lord lies. **37. Lord Nimai shows Austabhuja murthi.** Lord shows His Divine Form to Taitik devotee who in his wandering came as a chance-guest to the father of Nimai. Nimai manifested Himself before the brahmin in His divine Form with eight arms holding Sankha, Chakra, Gada, Padma in His four hands and in two other hands eating Navaneetha and by two other hands playing on Flute surrounded by the scene of Vrindavan. *Lesson:* Lord plays hide and seek with His devotee and finally blesses him by disclosing His own identification. **38. Haridas Thakur** Haridas Thakur who by birth a Muslim became a devotee of God by chanting the Name of God Hari. He was taken to task by Mohammedan ruler to beat him unto death in open market. But Haridas never gave up Harinam. **39. Haridas Thakur** performs every-day without fail 3 lakhs Harinam. *Lesson:* Whatever may be the condition of life on earth one must not give up Haribhajan. **40. Offence against a devotee.** An arrogant Brahmin offended Srila Haridas Thakur due to which he got leprosy. *Lesson:* To calumniate a devotee of God is the greatest offence. **41. Jagai Madhai Uddhar** Lord Sri Chaitanya delivered two most sinful men Jagai and Madhai by giving them Harinam. *Lesson:* God's unbounded mercy has no boundary, He says, an offender to the feet of a devotee is not pardonable. **42. Deliverance of Kaazi.** The then Muslim ruler of Gauda who promulgated C.R.P. 144 against Nama Sankirtana finally surrendered at Lord Chaitanya and became His devotee. **43. Vanquishing the pride of the Digvijayee.** *Lesson:* God does not tolerate the vanity. Pride gets its own fall. **44. Lord Chaitanya and Sridhar.** Sridhar, a staunch devotee of Lord Vishnu was very poor. He used to maintain himself by selling plaintain flower and plantain stem. But Lord Nimai everyday took share of it and finally gave him Darshan manifesting His divine Form. **45. The Object of Devotion.** Lord Krishna, the Darling of with playing on Flute in the midst of beautiful natural surroundings of Vrindavan. **46. Mass Sankirtana.** *Lesson:* Namasankirtana is the highest religion of the Kaliyuga. That is the real service to the people. **47 & 48. Lord's Sanyas.** Lord Chaitanya takes sanyas and proceeds to Puri. **49. Lord at Puri.** Lord Chaitanya in front of the Sri Jagannath temple of Puri. **50. Delivering Sarbabhauma.** Lord Chaitanya delivered the greatest monistic Vedanthist, Sarbabhauma Bhattacharjya and manifests Himself before him with six arms namely as Krishna, Rama, and Chaitanya. **51. Raya Ramananda Sanlap.** Lord Chaitanya with Raya Ramananda on the bank of the river Godavari; discourses on

the Love of Krishna which are the most essential teachings. **52 & 53. Rupa Milan.** Rupa Goswami and Sri Sanathana Goswami relinquishing their ministerships, renounced the world and joined the mission of Lord Chaitanya. *Lesson:* From 47 to 53. teach that one should renounce the world and serve the Lord. **54. Jarkhandpathe.** Sri Chaitanya Mahaprabhu goes to Vrindavan in His ecstatic mood of dancing and singing Krishna Nama. He met with wild animals, but even they were enchanted with the divine songs. *Lesson:* If one sincerely takes the Name of Lord no world or worldliness can disturb him. **55. Prakasananda-uddhar.** While Lord Chaitanya was at Varanasi, Prakasananda, the head of the monistic Sanyasi group with his herd, was converted to His religion. **56. Thakur Bilvamangal.** he became blind. But he was a great devotee of Lord Krishna. While he wanted to visit Vrindavan it is Lord Krishna Himself Who became a guide to him and took him to Vrindavan. **57 & 58. Discovery of Mayapur.** Thakur Bhakti Vinode after finding a light at dead of night and having a whistle from the Lord brings to the recognition of the public the identity of Sridham Mayapur as the very Birth place of Lord Sri Chaitanya. **59 to 63. Evolution of Consciousness.** (a) Consciousness is concealed in trees, stones etc. (b) Consciousness contracts in birds, animals. (c) Consciousness in budding-primitive man. (d) Consciousness in partially manifested-man engaged in religious activities. (e) Consciousness in fully manifested-Sanyasis devoted to Sri Hari. **64 to 69. Srila Saraswati Thakur.** The illustrious founder, (a) His birth at Puri. (b) He as an extraordinary brilliant student. (c) He as a Brahmachari. (d) The performance of Chaturmasya Vrata with severe Vairagya. (e) Srila Thakur Bhakti Vinode and Srila Gaura Kishore Das Babaji Maharaj bless him for his future mission. **69. Prabhupad's Sanyas.** Prabhupad Saraswati Thakur took sanyas on the 27th March 1918 and on the same day established Sri Chaitanya Math. **70. Nine Islands of Navadvipa.** Representing nine kinds of Bhakti. (a) Hearing (Simantadwip). (b) Enchanting (Godruma dwip). (c) Meditating (Madhya dwip). (d) Service to lotus Feet (Koladwip). (f) Worship (Ritudwip). (g) Prayer (Jahnu dwipa). (h) Servitude (Modadruma dwip) (i) Friendship (Ritudwip). and (j) Self-surrender (Antar dwip). **71. Navadvipa Mandal Parikrama.** Thousands of devotees make Navadvip Parikrama with Namasankirtana. **72. Establishment of Daiva Varna Ashrama.** It is Srila Saraswati Thakur, who declared that everyman has got fundamental right to worship God, after having



sacramented with investment of sacred thread. This was illustrated showing a train. An European was sitting in a First Class, while an Indian with holding a ticket of First Class going to enter into the First Class was prevented to enter. But when authorities came, he had to be admitted to the First Class compartment to have the same comfort. **73 & 74. Guruseva.** (a) Sri Rama and Lakshmana are serving the feet of Their Guru. It was shown with electrical device. (b) Bharata takes the Paduka of Ramachandra to rule the country. **75. Sabari.** Sabari, Lesson: Lord keeps no bar of service from His devotees. He delightfully accepts offering if devoutly done so. **77 to 78. Doctrine of ascent and descent.** The story of a man trying to see the sun in the night through the help of a Lantern. Lesson: Realisation of God is impossible by the material knowledge acquired through sense-organs (doctrine of ascent) but it is only possible through the grace of religious teacher, sastras and association of Sadhus (doctrine of descent). **79 to 81. Three Kinds of Mridanga.** (a) Khol played during Kirtana commonly used in enchanting Krishna Nama (b) *Biggest* the press through which the propagation of Krishna Name takes place all over the world (c) *Living*-the Tridandi Sanyasi life-so said by Srila Saraswati Thakur. **82. Duties of an ideal house-holder.** Devotion to God and to pay respect to the guests; all activities are centered round Sri Vishnu. **83. Life of a nondevoted house-holder.** The one who has got no devotion to God, his house becomes a resort of all vices of Kali. He spends his time in drinking, merrymaking and witnessing vulgar dances. If any Sadhu comes to his door he lets loose his dog to drive him out. Instead of 'be aware of God' it says 'beware of dogs.' This stall was most appealing to the people. **84. Indra's fall.** Indra due to his offence at the feet of the Devaguru Brihaspati was born as a boar. He had many children. Brahma came to his rescue but he refused. Brahma killed all his children. Then only he gave response. Lesson: So long our worldly attachments are not removed we do not give response to the Sadhu's call. **85. Temple visit** While we go to temple we should give prostrated obeisance before the Deity, circumambulate the temple for four times, we should listen to the holy man of the temple and take Tirtha-Prasadam. **86. The lesson in Geometry.** A mother had two children. She engaged a tutor. The young child used to read the lessons loudly whereas the advanced one silently follows the lessons. While mother one day came and saw that the tutor in a blackboard giving the lesson to her elder boy in a geometrical lesson starting a,b,c ...The ignorant mother when heard a,b,c ....she

shouted and rebuked the tutor stating that even now my boy should study a,b,c ...the alphapets. *Lesson:* The advanced state of a devotee seemingly may be of ordinary type, which is misunderstood by a layman. Harinam Sankirtan is the means and the end. **87. Perverted reflection.** This world is a perverted reflection of the Vaikuntha as the right hand looks like left hand when one stands before the mirror. *Lesson:* Our true characteristic remains in Vaikuntha. **88. Amorous sport of Sri Krishna.** Bhagavan Sri Krishna playing on Flute standing under Banshibata on the bank of Jamuna in Vrindavan surrounded by the celestial beauty attracting one and all to His Feet. So charming, it was rightly said "Do not go to Kesighat, if you fall at the sight of Krishna, you will be His captive." **89. Four Sampradayas.** Sri Ramanuja of Sri-Sampradaya, Sri Madhava of Brahma Sampradaya, Sri Vishnuswami of Rudra Sampradaya and Sri Nimbarka of Kumara Sampradaya with their deities. **90. Subdued to sense.** Life of a man engaged in material enjoyment through the help of sense of organs; shown by the example of a man with six wives representing six Riques, viz Kama, Krodha, Lobha, Moha, Mada, and Matsarjya. **91. Goswami.** Life of a sadhu (Tridandi Sanyasi) where the six ripues are completely within his control and they surrender to him. **92. Duty of a recluse.** Those who are living at the hermitage, from early morning to late hours should engage themselves in different activities to serve the Lord and the Sadhus tirelessly. Sadhu's life is not to spend the life with comforts. **93. A map of India** Showing the places which are visited by Lord Chaitanya (with marking footprints) and the places where Gaudiya Maths are established (with temple marks). **94. Different portraits** of Srila Prabhupad while he was on his preaching tour. **95. Guru Maharaj's visits.** The portraits of Guru Maharaj with the dignitaries of India and his reception at the different parts of India. **96 Sadhu blessing the devotees,** This was put at the exit gate. *Lesson:* finally we should have the blessings of Sadhus. **97. Mridanga players** at the entrance gate. Two mridanga players playing mridanga. **98. Guruparampara:** The successive Acharyas of Sri Gaudiya Sampradaya. **99.** Publications of Sri Chaitanya Math. **100.** Books stalls (Books for sale).

Besides the Theistic Exhibition which was kept open for the incessant flow of the pilgrims from early morning to the late of the night, every day, there were regular Bhajans, discourses, cultural dramas, puppet show, religious and

cultural film shows by the Government of Bengal and Kabiganā etc. During the day time people were in their merry-makings in the big fair in which there were all types of stalls including electrical, industrial, and agricultural stalls. Also a Cinema Company came to show religious and cultural pictures. There were very many sweet shops and food stalls; many fine cloth shops, provision stalls and stationery stalls came from big towns which actually helped rural people to make their purchases, as if, it was a big town to get every commodity.

At night when thousands of electrical lights with multifarious colours were switched on, as the mela was extended over two square miles it became a picturesque sight to the rural people round about several miles.

During the night hours the operas were conducted in which eight to ten thousand people regularly participated. It was a great feast to the eyes of the rural people and to the pilgrims who came. Those operas were done in competition. Therefore three judges were sitting every day to consider the merit of the players and accordingly on the conclusion, every night two medals were presented to two of the best players of the particular opera and on the 26th a meeting was organised at the Rangamanḥa which was presided over by Dr. Navendu Datta Majumdar, I.C.S. in which the reports of the judges were read and after considering everything, prizes were distributed.

## NAVADVIP-DHAM PARIKRAMA

From 23rd February there started the incessant flow of pilgrims to participate at the historic Navadvip-dham Parikrama which was conducted from 25th February to 1st March. Number of temporary sheds were constructed to accommodate about ten thousand pilgrims and accordingly arrangements were made for their food too.

At the very dawn of the 25th February when Jay Ghanta was rung with the happy opening of the Parikrama, Vaishnavas were coming from all directions in thousands. They were like many shining stars with the insignia of the Hari's Temple on their foreheads and Tulasimala round their necks; some were counting the Tulasibeads with Krishna Nama; some were loudly singing Mahamantra, some of them



in a large group were singing, "Charming Gaura Hari is dancing with the Divine music", some were dancing and singing Sri Krishna Chaitanya Prabhu Nityananda.

Just at 6 a.m. Srila Guru Maharaj declared the opening of the Parikrama by invoking 'Guru-Gauranga Gandharvika-Giridhari' which was followed with hailing 'Guru Maharajki jai Sachinandan Gaura Hariki Jai' in thousands of voices. Then huge Sankirtana started with the singing, "Oh, Gaura Hari, when again will Your transcendental place catch our sight." They entered into the world of ecstasy and hundreds raised their hands in *Uddhanda* dance. The bodies of some were horripilating with joy: Joyful tears were streaming down the cheeks of many and in such a mood the Parikrama moved on.

On the first day they visited Antardvip and on the second day Simantadvip and on the third day Godrumdvip and Madhyadvip. Every day morning as usual the Parikrama started from Sri Chaitanya Math and by evening they came back,

On the 28th February most gorgeous and picturesque Parikrama started from Sri Yogapith with Sri Vighraha in front. This Parikrama had to pass through the town Navadvip. This day commemorating the Golden Jubilee, fifty mridangas, equal number of Kansar and Karatal began to play besides the colourful band party with flying colours. Lo, the sound vibrated the ear and the heaven. This day crowd was the maximum. Thousands of people led by about hundred Sanyasis and Brahmacharis chanting divine Krishna Nama in ecstatic dance was a spectacular sight. People thronged around them, fell flat on their feet on the road.

While procession was passing through the roads it became over a mile long. It crossed the Ganges by hundreds of boats. They passed through the town of Navadvip when whole crowd of the town feasted their eyes by seeing this colourful procession. The procession went to Ritudvip and halted for the night and next day after visiting Sri Jahnudvip and Rudradvip in the evening namely on the first March came back to Sri Yogapith Temple.

The return of the Parikrama party on the first March evening to Yogapith Temple was a unique sight which touched every one with overwhelming joy. The ecstatic Kirtana of the

processionists and heartfelt joy was devotedly witnessed by thousands. By this time the delegates for Golden Jubilee Sessions also arrived and now the number shot to over ten thousand of devotees.

## AILL INDIA RELIGIOUS CONFERENCE

The month-long Golden Jubilee Celebrations were highlighted by the All India Religious Conference in which people from all over India came to participate. There was a proposal to lead a grand procession from Sri Chaitanya Math to the Venue of the Conference, Sri Yogapith on the 2nd March. About twenty to twenty-five thousand of people expected to participate at the procession and there were more than three hundred high dignitaries as our special guests. The decision was that procession should be conducted as per programme. The Governor of Bengal Sri Dharma Vira had to participate at the procession who was also to inaugurate the conference. About a hundred police came from the District Headquarters, Krishna Nagar and very many volunteers came to help us to make the procession most orderly. A huge procession started from the Mela Ground just at 1 p.m. (2nd March) Tridandi Swamijis and the Brahmacharis were in the forefront hailing 'Guru-Gauranga' Gandharvika-Giridhariki jai' and flying colours proceeded in Sankirtana procession keeping in front the portraits of Sri Chaitanya Mahaprabhu and the Founder; the crowd followed behind. At the entrance gate of Sri Chaitanya Math, the Governor greeted the procession with garlanding the Deities and he along with all the distinguished guests followed the procession.

It was the most gorgeous picturesque procession with more than twenty thousand people. The Film Division of Government of India was busy to take the film of the procession and later on gave widest publicity by releasing it in all the cinemas throughout India.

The procession reached to Yogapith, the Venue of the Conference; just at 2-15 p.m. and within half an hour such a great crowd could be managed to sit in order at the specially erected pandal of the Conference.

People were really surprised, particularly those who came from outside Bengal. They read in the papers, the hostility of the people of Bengal particularly in the field of

politics. But here they observed the discipline that people had maintained. When actually Session started even such a great crowd was in a pin drop silence.

A dais was specially constructed for holding the Sessions of the Conference. The background of the dais and the pandal were most artistically decorated-signifying the occasion.

## 1st SESSION ON 2nd MARCH '69

**Inaugurated by Sri Dharma Vira, Governor of W. bengal**

**President: Sri Tushar Kanti Ghose, Editor, The Amrita Bazar Patrika.**

**Chief Guest: Justice Shankar Prasad Mitra.**

**Special Guests: H.H.B.R. Sridhar Maharaj, Mr. Justice S.K. Mookherji, Mr. Justice A.K. Basu, Mr. Ashok Kumar Sen, M.P., Dr. Roma Chaudhury, Vice-chancellor, H.H.B.H. Bon Maharaj, Rector, Inst. of Oriental Philosophy, Vrindavan.**

### **Gist of the speech of Srila Acharyadeva**

His Holiness Srila Acharyadeva Srimad Bhakti Vilas Tirtha Goswami Maharaj, after reading the messages received on the occasion, from Dr. S. Radhakrishnan, Mr. M. Ananta-sayanam lyengar, Justice K. Subba Rao & others spoke :-

"It is my proud privilege and it gives me the greatest pleasure to welcome our distinguished guests :- The Governor of West Bengal Sri Dharma Vira, the Governor of Bihar Sri Nityananda Kanango, Sri Biswanath Das, former Governor of U.P., the Chief Justice of West Bengal Sri Deep Narayan Sinha, Justice Sankar Prasad Mitra, Sri Tushar Kanti Ghosh; the Vice-Chancellor of Calcutta University Dr. S.N. Sen, the Vice-Chancellor of Rabindra Bharati Dr. Rama Chowdhury, the Vice-Chancellor of Dibrugarh University Dr. B. R. Seth, Justice Sri Rama Prasad Mukherjee, Mr. Justice S.K. Mukherjee, Mr. Justice A. K. Basu, Dr. Hare Krishna Mahatab, Sri Sukomal Kanti Ghosh, Sri Hanuman Prasad Poddar, Sri Asoke Kumar Sen, M.P., Mrs. Ila Pal Chowdhury, M.P., Sri Dakshinaranjan Bose, Sri Dharendraanath Das Gupta, Dr. Nanilal Sen Gupta, Dr. Krishna Gopal Goswami, Principal Sri Janardan Chakravarty, Nyaya Vedanta Ratna M. R. Gopalachari



(Bombay), Prof. K. Seshadri (Kerala University), Prof. R. N. Sampath (Madras), Sri U. Venkata Krishna Rao (Madras), Dr. V.K. Chaturvedi (Vrindavan), Sri Rama Vilas Deva Sharm Chaturvedi, Saptatirtha, Sri K. Srinivasan (Madras), Acharya Biswambhar Goswami (Vrindavan), Sri Jaydayal Dalmia, my Satirthas Tridandi Swami Srimad Bhakti Hriday Bon Maharaj, Tridandiswami Sri Bhakti Sreerup Siddhanti Maharaj, Tridandi Swami Sri Bhakti Kumud Santa Maharaj, Tridandiswami Srimad Bhakti Rakshaka Sridar Maharaj, our friends, well-wishers, ladies and gentlemen to the Golden Jubilee Celebrations of Sri Chaitanya Math.

Fifty years ago on the Falgooni Purnima day in 1918 our Sri Gurudev, the celebrated Vaishnava Saint Paramahansa Prabhupad Srimad Bhakti Siddanta Saraswati Goswami Thakur founded this Sri Chaitanya Math in a tiny cottage which we preserve with great care and reverence, sowed the seed of prachara, which he carefully watered and nurtured and thus grew a mighty tree spreading its branches generally known as Gaudiya Maths far and wide throughout India and abroad numbering more than 64. His aim was to preach the true teachings of Sri Chaitanya Mahaprabhu and to eradicate the abuses, perversion and other overgrowths that stood in the way of the public to see its divine beauty and taste its wholesome *rasa*. He felt that without sastric education, and strict adherence to Vaishnava moral, and conduct and cultivation of pure Bhakti by means of Nama-Bhajan, along with ninefold Bhakti free from all offences (Nama-aparadhas), the said aim could not be achieved.

Srila Gurudeva started his missionary life from this place with a handful of his faithful disciples not exceeding 25 in 1918 and established more than 64 Maths and Temples throughout India from Kurukshetra to Madras, from Bombay to Puri and hundreds of young educated people became his disciples and dedicated their lives to fulfil the mission of the life of Srila Prabhupad. The voice from this place not only reached the far distant places throughout India but also abroad. He sent a mission headed by one of his disciples Tridandiswami Sri B.H. Bon Maharaj to Europe and the said mission succeeded in meeting their Majesty the King and Queen, the Archbishop of Canterbury and York and other men of letters of Europe and lecturing in different Universities to acquaint the westerners with the teachings of Sri

Chaitanya Mahaprabhu. It is my Gurudeva who really created an epoch in the history of Vaishnavism of India.

His monumental literary works on Vaishnava Philosophy and literature are his real memorial which will exist as long as the sun will shine. In one life, he did works of centuries. We have assembled here today to pay our homage to the great Acharya and to review the works undertaken by him. But his mission still remains to be fulfilled. We have to strive and continue the furtherance of his cause for which he came. I am too humble to shoulder the great responsibility of vast work which remains to be fulfilled. I am simply and humbly pursuing the great task with his blessings with the hope that his will be done.

Srila Gurudev established cultural and spiritual co-operation and fellowship between Bengal and South India. The success of this festival depended on considerable contributions from the south. We have not sufficient resources to make this function a success but solely depend on the divine blessings of Sri Guru and Gauranga and on the best wishes of our patrons, well-wishers and friends."

### **Inaugural Speech by the Governor**

After the welcome speech by Srila Acharyadeva, Sri Dharma Vira, the Governor of West Bengal, in his inaugural speech said, 'Your Holiness, most learned audience, the devotees of God and friends, it is my proud privilege to be, here today at Sridham Mayapur on this most auspicious occasion of the unique celebration of the Golden Jubilee of Sri Chaitanya Math. Really I feel blessed to have had the opportunity to come to such a holy place and to associate myself with you all. We all know what a great field Sri Chaitanya Math has created in the world to preach the Prema-dharma of Sri Chaitanya Mahaprabhu, the account of which now is placed before us, when we find such a grand congregation of people from all over India, participating at this Golden Jubilee Celebrations. Sridham Mayapur has shown a clear lead to all people that there is no distinction of caste and creed in Vaishnava dharma. This great congregation has given the hope in my mind that by their full co-operation this great institution of Sri Chaitanya Math, definitely will bring the real good to the mankind and to the world at large; and I pray to God, the Almighty for its success, more because I feel that

during the present days of trouble the religion that was preached by Sri Chaitanya Mahaprabhu alone can solve the problem of the world. Sridham Mayapur and many places of the Nadia District are hallowed with the holy touch of the Feet of Sri Chaitanya Mahaprabhu. The Prema-dharma propagated by Shriman Mahaprabhu is the only ground for uniting all people under one banner, without distinctions of caste, nation, creed or colour. Today due to the activities of Sri Chaitanya Math it has crossed the boundary of Bengal and spreading out throughout the world at large. From the very dawn of civilisation, people have been progressively attempting to cast away all distinctions of caste, creed and colour. Towards this end, the Vaishnava religion that was propagated by Sri Chaitanya Mahaprabhu proves an unparalleled solution to all problems facing humanity all these ages. I pay my heartiest obeisance to that great God Mahaprabhu Sri Chaitanya.

On this holy occasion of the Golden Jubilee of Sri Chaitanya Math, my only prayer is that by the Grace of Sri Chaitanya Mahaprabhu, Sridham Mayapur may, become the greatest centre of the confluence of all religions, scriptural learning, and comparative study of religions and culture."

### **Speech by Dr. Roma Chaudhuri**

Dr. Roma Chaudhuri, Vice-Chancellor of Rabindra Bharati University, who attended as a Special Guest said that Bhakti blossoms forth through the sincere heart and sadhana Bhakti is the means of salvation. Lord Gauranga made His Advent in this land to lift us from the confused atmosphere. The need of the hour is the Universal Religion of Love and Devotion with service and sincerity. Towards this end, Chaitanya Mahaprabhu's teachings are comprehensive and all-inclusive.

I am long associated with this Math and observe the unique personality of the President-Acharyadev of Sri Chaitanya Math; and the progressive activity of Sri Chaitanya Math itself proves that in the near future it will become a universal centre for religious culture and the meeting place of all religions.

### **Releasing the Souvenir**

Sri Biswanath Das, former Governor of U.P (who was a little late to arrive at Sri Mayapur from his native place



Baharampur, (Orissa) met Srila Acharyadeva at the Session where he first honoured Srila Acharyadeva with offering flowers at his feet and a beautiful Sal which he specially brought from his native place with due respect. Everyone was moved at this respect to Acharyadeva.

After the inaugural speech of the Governor, Sri Biswanath Das released the beautiful Souvenir which was brought out on the occasion. The Souvenir was a monumental work of 400 pages containing most philosophical learned articles in four languages viz., Sanskrit, English, Bengali and Hindi and with many illustrations. Its opening page depicting the *Nigamakalpatarur Galita-Phalam*, itself speaks about its significant context.

### Presidential Speech

Sri Tushar Kanti Ghose, Editor of Amritabazar Patrika, in his presidential speech said I believe that if we keep supreme reliance upon Sri Gauranga, we will have success in every aspect of our lives. Even being a journalist, I tell in my own conviction that the complicated problems of the present world may easily be solved if they look to Sri Chaitanya Mahaprabhu. If we can make the people understand Gauranga Leela, then I believe, people will not go for inventing or making atom bombs, and not quarrel with each other."

Continuing his speech, he said ' that Chaitanya Math and its branches Gaudiya Maths, all over India by propagating the Bhakti cult of Chaitanya Mahaprabhu, are doing tremendous service to the real benefit of mankind, and within my limitation, I render my service with proud privilege through my paper."

"Now, propagation of Chaitanya Mahaprabhu's Prema Dharma is most essential to save people from the catastrophe of the world: Towards this end the notable service rendered by Chaitanya Math in its field of religion and culture is worth mentioning. My father was greatly associated and had great reverence for Thakur Bhakti Vinode who was the founder, so to say, of Sri Chaitanya Math and the present movement. I observe the distinguished personality of the President-Acharyadeva who is the fittest person to deliver the message'-so he said.

### **Speech by Prof K. Seshadri of Kerala University**

The promises and philosophy of Sri Ramanuja's Visishtadvaita fit in with precision and harmony with Sri Chaitanya Mahaprabhu's fascinating religion of Krishna Bhakti. The Supreme Brahman in Ramanuja's Philosophy is not merely Saguna Brahman but the Abode of anantakalyana gunas, infinite excellences. He is the very plenitude of perfections. He is the seat of all auspicious qualities, the Soul of all creation, to Whom all things—sentient and non-sentient belong as sarira to Saririn. As the Soul of souls, He is not only intensely real but intimately Personal, unequalled in the charm of His Personality, supremely loveable, inseparably united with man, as his inmost Soul, the source of all his sustenance, strength, and inspiration, supporting, protecting and ruling him from within.

All that one need to do is to offer oneself unreservedly and in all love to Him. Such offering is the true act of dedication, true expression of devotion.

The Alvars, whose delight was God-love & God-experience, sang the glory of Vishnu in all His manifestations, that of Sri Krishna actually occupies the centre of all their love and devotion. The idea of God as the supremely divine Object of loving adoration evidently finds its fulfilment in the Krishna-tattva, which is "Purna". Krishna Bhakti is the sublimest specimen of God-love, for Sri Ramanuja as well as for Sri Chaitanya Mahaprabhu.

### **Speech by Justice Sankar Prasad Mitra of Cal. High Court.**

The Golden Jubilee of Sri Chaitanya Math at Mayapur is an event of great significance to the Vaisnavite world. The Advent of Sri Chaitanya in Bengal in the 15th Century marks the beginning of a spiritual revival which had an impact on millions of souls in India and abroad. He, it was, Who could be said to be the Pioneer of the movement for the classless and casteless society.

It was Thakur Bhakti Vinode who had discovered Mayapur, the place of Sri Chaitanya's Birth and founded the Navdwip Dham Pracharini Sabha to publicise the glory of Navadwip throughout India. and his unfinished work was taken up by his worthy successor Sri Bhakti Siddhanta

Saraswati Thakur. His enormous learning easily secured for him the leadership of very large section of followers of Vaishnavism. He was widely known as the veritable encyclopaedia of knowledge.

Sri BhaktiSiddhanta Saraswati Thakur was responsible for the all-round progress of the Vaishnava cult in Bengal and other places. And his worthy disciple Srila Bhakti Vilas Tirtha Maharaj is now seeking to complete the work started by his great master. Through the efforts of the present President, Sri Chaitanya Math has expanded in manifold directions. He has established a Research Institute in Calcutta. The branches of this Math particularly at Madras is doing excellent work and bear ample testimony to his power of organisation, his indefatigable energy and enthusiasm and his true devotion and disinterested consecration to the mission.

On this occasion of the Golden Jubilee of Sri Chaitanya Math we pray for the continued progress of its chosen mission of propagation of Love, Devotion and Surrender to the Sublime which alone can bring about peace, equality, harmony and concord in this world torn by hatred, jealousy, rivalry, suspicion and localised and global conflicts. Vaishnavism in clear weapons beckons man to a total transformation of his life and the creation in him of an unshakable confidence in the permanent solution of his problems through mutual respect and understanding and by moral, legitimate and peaceful means."

### **Speech by Srila B. H. Bon Maharaj**

'Fifty years hence our Spiritual Master His Divine Grace Srimad Bhakti Siddhanta Saraswati Goswami Maharaj took the ecclesiastical order and founded Sri Chaitanya Math here at Sri Mayapur, the Birth place of Lord Chaitanya. Earlier in his life as a Brahmachari he engaged himself in constant spiritual practices of Namabhajan, deep in meditation of the supra-mundane Pastimes of the Supreme Lord Sri Krishna, His Name, Beauty, Entourage at Brajapattan. The Lord revealed Himself before his spiritual personality, and asked him to take up the reins of the Gaudiya Sampradaya in order to re-establish the super-excellence of the Philosophy and Teachings of Sri Krishna-Chaitanya Mahaprabhu and preach the Lord's Nama and Prema, all over the World. Thus inspired His Divine Grace Bhakti Siddhanta Saraswati Goswami Maharaj started his mission in 1918.



I came to the Feet of our Divine Master in 1924 at the age of 23. By this time our Gurudeva had already established his Mission's Headquarters at Sri Mayapur. Prabhupad, as we used to call him reverentially and affectionately, got a band of young Brahmacharis by now and devoted disciples for his mission's work amongst whom was Kunja Babu, now His Holiness Bhakti Vilas Tirtha Maharaj, the Present President Acharya of Sri Chaitanya Math. From the very beginning Sri Kunja Babu, whom we used to call as 'Kunjadā', was decidedly most helpful to Prabhupad's Mission and organisation and was in full confidence of Prabhupad by dint of his abilities and submission.

Prabhupad started his mission in 1918 and left this world on 1st January 1937. During this short period of only 18 years, His Divine Grace had, literally speaking, revolutionised the entire Gaudiya Vaishnava Samaj. He gave a severe jerk to the wrong path-goers, shook the perverted and so-called followers of Mahaprabhu, personally and through his trusted disciples carried the message of Mahaprabhu to almost every corner of India in all the Provinces, and sent his disciples to England and all countries in Europe except Russia, to America and to Japan, to speak to the intelligentsia of those countries at Government and University-levels in order to acquaint them with the spiritual message of Mahaprabhu. Prabhupad unequivocally pointed out the differences between genuine and false Vaishnavism, between truth and fake-truth and, above all, the super-excellence of Krishna Prema as the Final End, beyond the reaches of worldly discords and clashing differences, prevalent in the world.

In fact, he refuted almost everything, every creed, every wrong walk of life in society, exposed the hollowness of the then Brahmin-Samaj, Goswami-Samaj, Vairagi-Samaj, altruistic organisations and institutions philanthropic opportunism, religious perversions, anthropomorphic misconceptions, apothotic imaginations, etc. by cogent arguments, logical precision, and scriptural quotations. For example, Prabhupad said that a Goswami could be one who had conquered all the six sense urges, and not by right of birth- the Six Goswamins, the most intimate associates of Mahaprabhu were not Goswamins by birth but by their spiritual attainments. Again, Prabhupad said that the four varnas and the four asramas could be only on merit.

During the short period of 18 years, Prabhupad had an effective preaching of Mahaprabhu's teachings through platform, press, theistic exhibitions, circumambulations of Nabadvip Dham and Brajamandal, installation of Deities of Mahaprabhu along with Sri Radha and Krishna which was all his own and original way of doing things. With all his dynamic personality and spiritual vividness, alacrity of preaching, extra-ordinary abilities of organisation, tenderness for the fallen, profound affection for his disciples, his Mission had a tremendous effect on the public and became a terror to the wretched philanthropists and those who treaded the path of *Kaama* in the name of *Prema* on the one hand, and, a source of hopes of transparent spiritual attachments, on the other.

Fifty years passed since Prabhupad started Sri Chaitanya Math and Mission, and the world has radically changed. Those who were born then are now in their fifties, nearing old age ) For the new-comers, to the mission and the new disciples the gap is wide. They did not see Prabhupad nor the mission's activities during his life time. There is turmoil all over the world because of this wide gap between the elder generation and the youth—the children of wars. Preaching, therefore, to-day need re-orientation and should be value-oriented, and we cannot afford to follow merely the forms, and talk things, which were effective 50 years ago.

The present day humanity deeply experiences an unprecedented urge for a well-grounded and well- founded unity of mankind in the absence of which its forces threaten a tearing disruption of the world-life.

Since man is a psychological being, his propelling forces always are, his thoughts and beliefs, his sentiments and emotions and above all the sense of values. His views, on life have always fashioned his ways of living, as much, his culture, and civilisation have always been grounded in his philosophies and his faiths. The emergent need of human unity to-day naturally calls for a harmonious faith and an integral philosophy.

Science and technology have so equipped man to-day that now his life cannot but be a co-existential. Essentially, therefore, Philosophy is to be comprehensive, Faith is to be constructive, Culture is to be synthetic, value system is to be integrative, and Religion is to be applied in life than mere

talking, and more unifying in outlook and tolerant of others than disruptive.

This naturally demands a creative research with inter disciplicanry studies in the fields of Philosophy, Culture and Comparative Religion. By the Grace and Blessings of Prabhupad, my god-brother H. H. Srila Bhakti Vilas Tirtha Maharaj, who was dear to our Gurudeva and is an able person, has taken up the reins of the Gaudiya Mission with its Headquarters at Sri Mayapur and he has already improved the conditions here and is managing the institution effectively and efficiently. I assure him of my full co-operation and possible assistance.

### **Speech by Dr. Biman Behari Majumdar**

Dr. Biman Behari Majumdar, M.A., Ph.D. P.R.S., of Patna University (Bihar) gave a very learned speech dealing with the different aspects of Gaudiya Vaishnavism. Next he called upon his memory about his association with the founder of Sri Chaitanya Math whom he referred as a pioneer for the Bhakti movement of present era and who was responsible for removing many ills that entered into the Gaudiya Vaishnavism. He also remarked that the founder of Sri Chaitanya Math kept a landmark in the history of Gaudiya Vaishnavism by establishing Sri Chaitanya Math at Sri Mayapur, the Birth place of Sri Chaitanya Mahaprabhu. "The present President Acharyadev of the Math has done immense service to the Vaishnava world by his vigorous preaching and in his keen interest to develop Sri Mayapur. Due to his untiring effort people from all over India are getting now attracted to visit Sri Mayapur. This Golden Jubilee Celebration will take a step further towards its end. I pray to God, let all people of the world approach the Feet of the Lord Gauranga and solve their all burning problems" - so said Dr. Majumdar.

### **Speech by Sri K. Srinivasan**

Sri K. Srinivasan M.A., Joint Secretary of All India Vaishnava Samajam (Regd.) Madras then spoke on transcendental love philosophy of Sri Chaitanya and the great activities of Sri Gaudiya Maths, specially in South. He stressed upon the Visishta-advita Philosophy of Sri Ramanujacharya. Dealing on the nine-fold forms of Bhakti, he explained the Bhakti cult of Sri Chaitanya Mahaprabhu in detail and also on the importance of Srimurthi worship.



## Sanskrit Drama by Pracyavani

Dr. J.B. Chaudhury, Secretary of Bengal Sanskrit Parishad and also the Member of All India Sanskrit Board, Government of India, started the Prachavani for the propagation of Sanskrit culture. He wrote many dramas on religion and culture, of which a drama on 'Haridas Thakur'

was staged by the Prachyavani troupe led by Dr. Roma Chaudhury, Vice-Chancellor of Rabindra Bharati University on the night of 2nd March at the Venue of the Conference. The drama was attended by thousands of the delegates, who all appreciated very much for its dialogues and good enactment.

## 2nd Day Session

MORNING SESSION on 3-3-'69

*President:* **Sri Biswanath Das, Former Governor of U.P.**

**His Holiness Srimad B. B. Govinda Maharaj** said that generally people read the Vedas, Vedantas and Upanishads. But Sri Chaitanya Mahaprabhu added Srimad Bhagavatam to emphasise its sole importance. Quoting profusely from Upanishads, he said that Krishna Prema and the Bhagavata are the compendium of all Vedas and Vedantas. There have been several philosophers and saints who have said their siddhanta and condemned others. But Sriman Mahaprabhu advised His followers that if you have narrow outlook towards the philosophy of others, the clarity is not achieved; It is therefore necessary to adopt the sastra as the authority. Then he explained the Bhakti-svarupa nirnaya of Sri Rupa-Sanatana and Jiva Goswamis.

**Tridandi Sri B.S. Narayan Maharaj** : Speaking narrated the dasya, sakhya and vatsalya Bhakti and said for the welfare of the world at large, Bhakti is the only tonic. Besides Bhajan and Namasankirtan, purposeful living is also essential. The progress in life is gauged only by the broad outlook and the final stage is Krishna Bhakti alone.

**Sri Y. Jaganatham (A.P.)** Spoke of the love-effulgence and the Achintyabeda a-bhedavada of the Chaitanya School of Thought, which harmonises all systems of Thought. He said, 'In Srimad Bhagavad Gita, Bhakti is enjoined on an aspirant to the attainment of the Supreme Who is Krishna. He is the Supreme Reality, Who is the sole Refuge of all.

**Prof. Radheshyam Rastogi** of Lucknow University said : representing Vallabhacharya. In the 15th Century there was a revival or upsurge of Bhakti in India due to the powerful influence of Sri Chaitanya Mahaprabhu in East India and of Sri Vallabhacharya in Western India. There is much in common between the teachings of these two religious teachers, such as worship and remembrance of Lord Krishna, Self-surrender and supreme importance of Bhagavat.

Bhakti has been defined by Sri Jiva Goswami as follows :- "It is the energy, which, manifesting self in the heart of the devotee, produces the effect of melting the heart of God through compassion for the devotion."

Both Sri Chaitanya Mahaprabhu and Sri Vallabhacharya enjoined upon their followers to remember and chant Krishna's Name because the Name of Sri Krishna is just and exactly the same as Krishna Himself in action and in giving all sorts of spiritual benefits.

Lord Chaitanya is the Father of Sankirtan System. Sankirtan—the rhythm and harmony of the Lord's Name accompanied by the rhythm and harmony of music brings about rhythm and harmony of spirit. In Kirtan deep religious emotions are aroused and communicated to one another. It is the most powerful weapon of mass-awakening and mass-transformation.

**Sri Madhava Sharma of Guntur : (A.P.)** Speaking in chaste Sanskrit and Telugu explained Pothana's Bhagavata and said that Bhakti Rasa is one to be realised and experienced. He spoke highly about the works of Goswamis of Vrindavan.

**Sri K.A. Ramachar, M.A. B.Sc. B.E. :** Treasurer of All India Vaishnava Samajam, (Madras) spoke on the uniqueness of Vaishnavism and Sri Chaitanya Mahaprabhu's doctrine of jiva's relationship with Paramatma.

**Sri T. S. Raghavan, M.A.** of Madras then spoke on Action as spoken of in the Bhagavat Gita. He said that nishkamakarma is essential for unalloyed devotion.

### Presidential Speech

Sri Biswanath Das, in his presidential speech said that Bhakti is to be inculcated and practised. Reading the Srimad Bhagavata one feels elevated. 2,000 years ago there was no other religion other than Hinduism in India. But now we find many religions. This only indicates that Hinduism is on its decline. Days have come, if we have to save our religion, we must have casteless religion of the Hindus. We find that it is Sri Chaitanya Mahaprabhu alone through His Sri Krishnanama-samkirtana wanted to create such a universal casteless religion. At present Hindu religion is going to its ruin. To be born as a Hindu in Bharatavarsha was a pride. We must have same boldness today to announce ourselves as Hindus'. Sri Das emphatically said 'We should not have any fear to tell that we are Hindus. No cowardice remains with us. We must be courageous and bold enough to tell the people about our Hindu religion. There cannot be any foundation for our society if we cannot speak about our religion and we are not doing our duty towards that end. It is because we have not thought of our ancient heritage. Vaishnava dharma is an expression of practical application of Brahma Jnana. The malady in the modern age is that we do not follow our acharyas. Profession rather than achara is practise. There is nothing greater than Harinam and Srimad Bhagavatam. Follow these and all ills are removed. Achara is the mighty contribution of Sri Chaitanya Mahaprabhu. You can benefit only if you follow Sri Chaitanya Mahaprabhu and follow a true acharya, as they have lived a life. So, casteless Hindu Society is the need of the hour which will bring the spiritual development of mankind."

### 2nd DAY EVENING SESSION

*President* : Sri Sukomal Kanti Ghose, Editor, Yugantar Patrika.

*Chief Guest* : Sri Dharendra Nath Das Gupta, News Editor, Hindustan Standard.

**Sri Bhakti Bhushan Bhagavat Maharaj**, speaking in Sanskrit, exhorted the people to follow the teaching of Sri Chaitanya Mahaprabhu and said that Sri Krishna is the Parabrahman. Bhakti is to be inculcated and practised.



**Prof. U. Venkatakrishna Rao, M.A.**, (Madras) representing Madhva Sampradaya said that Hari is to be meditated upon ceaselessly and in the system of Samkirtana, Srimad Madhvacharya has said in his Dvadasastotra that Hari is the Paratatva. Sri Chaitanya Mahaprabhu has also echoed that Sri Krishna is the Ultimate Reality and He is revealed through Srimad Bhagavatam. It may be said that Sriman Mahaprabhu entered in the heart of Vedavyasa in Srimad Bhagavatam to expound the principles of Bhakti. Explaining the Putana episode, he said, that it was a verdict on the Daiva and Asura qualities, to prove the strength of Daiva. Quoting profusely from the Puranas, he explained the music of the magic Flute of Sri Krishna which leads us to Visva Mangala. The 10th Canto of Srimad Bhagavatam reveals the *Leelas' Vibhuti* of Lord Krishna. In conclusion, he declared that Puranas reveal the consummation of aesthetic and spiritual uniqueness of the Sruti : *Raso Vai Sah*.

**Dr. Nabendu Datta Mazumdar, M.A. Ph.D., I.A.S., (Retd.)** formerly Professor of Indian History and Culture at the American University, Washington D.C. declared that the Golden Jubilee of Sri Chaitanya Math is an important event in the history of Gaudiya Vaishnavism. Tracing the Bhakti Movement, he referred in Navadvip dham and preached in every village Krishna Prema Bhakti. Suddha Bhakti is Bhagavat seva and Uttama Bhakti is Prema Bhakti performed with the concentration of body, mind and speech. The Prema Bhakti advocated by Sri Chaitanya Mahaprabhu is the Charama Bhakti, which comprises all the *Bhavas*, like the waves of the ocean, and produces in a pure soul through Krishna Nama samkirtana.

**Prof. K. Seshadri**, UNESCO Professor of philosophy, said the philosophy of India, particularly the vedic systems of Thought are deeply spiritual philosophy, not by discussions which appeal only to the intellect but transform the intellect of man direct to the head rather than heart. In the teachings of Sri Chaitanya there is the constant rendering of Bhakti recognising Reality of the Supreme Divine Being as Supreme Ultimate Reality, unto whom you surrender.

**The Chief Guest** of the evening, Sri Dharendra Nath Das Gupta, News Editor Hindustan Standard, said that now, the intellectual glamour is challenging God. The modern world with all its advancements have made us all very much worldly

mind and religious influence has gone down. There exists a mere vanity and show for nobody's benefit. Everyone thinks of himself as autonomous and an authority. With the result, society has been corrupted and eroded. That religion to survive in the present days' world should be interpreted to the modern mind in a new way. The solution and need of the hour is a united front of all Religions with the motto "Keep the realistic concept of God."

### **Presidential Speech**

Sri Sukomal Kanti Ghose, Editor, Yugantar Patrika, exhorted all to the study of the scriptures which reveal God and said that consciously and aggressively we must propagate the Bhakti cult of Lord Chaitanya Mahaprabhu.

The key to the solution of the present day problems of our social life lay in Hindu religion and love as preached by Sri Chaitanya Mahaprabhu. We must strictly follow our culture and religion. The Advent of Sri Chaitanya Mahaprabhu in the 15th century made the beginning of a spiritual revival which had an impact on millions of souls. He made a mighty contribution to save the world from destructions. He propagated the Love Philosophy of Sri Krishna. There is nothing to compare with our civilisation. To-day India is mad with its ill-conceived notions of secularism. Secularism never implies and applies to cowardice. Secularism means tolerance, a great affection for all others of the world and that with tolerance. Otherwise secularism is meaningless. For the solution of the ills of the present day Sri Chaitanya's all-embracing love-religion is the best tonic. Sri Chaitanya Math is doing a great service towards that end.

**Sri N. Venkata Rao**, Advocate of Kovvur (A.P.) spoke on the uniqueness of Srīman Chaitanya Mahaprabhu, and His concept of Krishna Prema.

**Sri Govardhanadasji Babaji Maharaj (U.P.)** explained the six darshanas of Indian Philosophy. Tracing the Gaudiya Pantha, he explained nine-fold Bhakti and the greatness of the teachings of Srīman Mahaprabhu.

**Sri Jyotirmoy Nanda**, Vedanta Tirtha explained the supreme splendor and excellence of Lord : Suvarnavarna Bhagavan Sri Chaitanya.

**Sri Rama Vilas Deva Sharma, (U.P) Saptairtha** explained the significance of the Advent of Sriman Mahaprabhu. He exhorted all to surrender unto Lord Sri Krishna and enjoy the Bliss of the Supreme.

### **Bhajan by Madras Bhajan Party**

In the night, the **Abhedananda Bhajan Party** of Madras, headed by Dr. V. Ramamurthy and consisting of fifty highly dignified personalities performed Bhajan. Thousands of devotees were enchanted till late in the night in the beauty and greatness of the Lord revealed through the soul-stirring songs on Sri Chaitanya specially sung by the Bhajan party.

About three hundred delegates representing South States participated at the Sessions of the Golden Jubilee. Many of them were professors representing Madras, Kerala and Andhra Universities, high officials, well-reputed doctors, business magnates and well-to-do persons of Madras, Guntur, Kovvur, etc.

### **3rd DAY MORNING SESSION ON 4-3-'69**

**President : Sri Biswanath Das, Ex. Governor, U.P.**

**Chief Guest : Hon'ble Sri Deepnara Sinha**, Chief Justice of W.Bengal.

**Special Guests : Mr. Justice B.C. Mitter, Sri Dakshna Ranjan Bose, News Editor, Yugantar Patrika.**

After prayer by Sri Krishnadas Babaji Maharaj, of Vrindavan (U.P.) H.H. Srila Acharyadeva opened the Session. He said: The chanting of Divine Krishna Name removes all our frustration. The sacred injunction should be "Let my life be a life of dedication." Sriman Mahaprabhu's dharma is the reconciliation of all Vaishnava siddhanatas. When Bhakti rules, then a life is led to serve God without expecting any return thereof.

**Sri Biswanath Das** President of the Session said that we must devise ways and means to preserve the Bhaktimarga preached by Sri Chaitanya Mahaprabhu. His is a mighty contribution to the world and hence it is necessary to propagate His life, philosophy and works all over the world.



We, the Indians feel all our cowardice, that secularism is, as a terrific thing to call himself certain Hindu. We are Hindus, we live as Hindus, die as Hindus and have affection for others. There are nothing compared to our civilisation. Contributions of the Vaishnavites is a mighty contribution to save the world from the present trends and destructions.

**Mr. Justice B.C. Mitter** said that as Sri Krishna incarnated to uphold the good, so also Sri Chaitanya Mahaprabhu made His Advent primarily to instruct us for destruction of the forces of evil. There are two ways : One is destruction of evil by force and the other is winning over the forces of evil by love. Sri Chaitanya chose the latter way.

**Sri Dakshina Ranjan Bose**, News editor, Jugantar Patrika said 'Gita' should be read by all. We must remember the critical condition of our country in the 15th Century and what a revolutionary change was brought by Sri Chaitanya Mahaprabhu by His all-embracing Prema-dharma. He flooded the country with that Prema. But where is the tempo now? I appeal to the religious heads to ponder over how the youths of the modern age can be attracted to our Dharma. Otherwise human race may meet a catastrophe.

**Dr. S. Das** : Barrister-at-Law, said that we cannot accept any tenet unless supported by the Upanishads. There is only one Entity, and this is Brahman. Sri Chaitanya Mahaprabhu said that the Potency of Brahman is the evolution of Shakti. Jiva is the part and parcel of Brahman. Then he explained the *achintyabhedabhedavada* of the Gaudiya Vaishnavas. He paid a tribute to the South India as the land of Acharyas and Gopala Bhatta Goswami one of the important Gaudiya Goswamis, hailed from Srirangam of South India. Sri Chaitanya's Bhakti cult is the sure means of attaining the Lord.

**Sripad B.K. Santa Maharaj** spoke on Srimad Bhagavata. he said that paratatva is Sri Krishna. Krishna-Bhakti is Paradharma, leading all to the attainment of Lord. Atma-santi and atma-prasannata are in aradhya-Bhagavan-Vrajesatanaya. Atmanivedan is the means.

**Dr. Ram Svarup Varma** of Mathura (U.P.) said Sri Chaitanya's approach is rational, spiritual and ethical. Bhakti is the stage to live with God.

**Prof. Sri Harishchandra Sharma** of Lucknow : Read out his poem in Hindi purporting that Vaishnava dharma is the service of a true Vaishnava who is selfless and have regards for mankind. Sri Chaitanya's philosophy is the highest. The Harinama Samkirtana is the consummation of the spiritual emotions of man.

**Sri Bankim Chandra Purakayastha** : Spoke on the essentials of Vaishnava dharma. Lord can be attained by Bhakti or loving devotion.

**Sri Nammalvar**, Editor, G intur Patrika, (A.P.) said that Hari can be attained only through Bhakti and Nama samkirtana.

### **Speech of the Chief Justice**

From the dawn of civilisation the rational mind of human being wanted to live in a society with love and justice. Man does not live only with instinct but he utilises intelligence where he keeps his personal ideology separate from each other. So not for the sake of living he acts but he has got the purpose of his life.

He has not only to look for his earthly gain but he has got a motto to search for the Divinity. In his search for Truth man has found out an inexhaustible treasure which remains even after death. This is the ancient land (Bharat) where wisdom made its home before it went into any other country. the same India whose influx of spirituality is represented as it were, on the material plane, by rolling rivers-like oceans, where the eternal Himalayas, raising tier over tier with their snowcaps, look as it were into the very mysteries of heaven. Here is the same India whose soil has been trodden by the feet of the greatest sages that ever lived. Here first sprang up enquiries into the nature of man, into the eternal world. Here first arose the doctrines of immortality of the soul, the existence of a supervising God, an immanent God in nature and man have heard; the highest ideals of religion and philosophy have attained their culminating points. This is the land from whence like tidal wave, spirituality and philosophy have again and again rushed out and delated to the world and this is the land from whence once more such tide must proceed in order to bring life and vigour into the decaying races of mankind.

But unfortunate, though we are born and brought up here we forget about our own purposeful life. As it were, the fish in the ocean dies in thirst--it is the wonder of all wonders!

We, the people of Bengal are extremely fortunate to have the Incarnation of the Supreme God Himself as Sri Krishna Chaitanya Mahaprabhu Who reservedly contributed His Prema Dharma to one and all irrespective of caste, creed, colour, and nation.

The Kaliyuga is the resort of all vices; it appears like a cobra with venom but one who takes recourse to Sri Chaitanya he becomes completely free from the fear and finds the inexhaustible treasure of Prema.

The Prema and the all-apprehending love that we find in His religion is unprecedented in the annals of world-religion. Sri Chaitanya Math of Sri Mayapur and its branches Sri Gaudiya Maths are doing yeoman service to the country. The oak-dedicated life of the present President Maharaj is really symbolic as Sri Chaitanya Mahaprabhu said that one who follows the religion in life can only do real good unto others. I pray to Lord Sri Chaitanya to let His Holiness get the golden opportunity to make his mission all success.

### 3rd DAY EVENING SESSION

#### Annual Conference of the Navadwip Dham Pracharini Sabha

*President:*       **H.H. Bhakti Hriday Bon Maharaj**

*Chief Guest:* **Sri Dakshina Ranjan Bose**, News Editor,  
Jugantar Patrika.

The annual report of the Navadwip dham Pracharini Sabha was read by Dr. S.Das, Secretary and adopted. After reviewing the activities during the year, new office-bearers were elected.

**Srila Acharyadeva** spoke Opening the Session, Srila Guru Maharaj explained the Form of Paratatva. He said that Srila Prabhupad arranged for such discussions in a way appealing to one and all of all shades and walks of life. Then he explained the *Sambandha*, *abhidheya* and *prayojana* in Vedanta sastra. Bhagavata and other Vedic pramanas are the Sabdic-avatar of



Bhagavan or the Sabda-Brahman. It is necessary therefore to understand the Form of Paratatva. In Krishna Bhakti, all the four Purusharthas are included. Loving service of the loving personality of God is needed.

**Sri Akinchan Maharaj** said that Sri Chaitanya Mahaprabhu realised that Harikirtan is the best in Kaliyuga, (*kalau Harikirtanam*) and established a Suddha Vaishnava Samaj through Krishna Nama Samkirtan.

**Sri Madhava Sharma** of Guntur spoke in Sanskrit on the Mantramayee Sadhana. He compared the Guru to the eyes of knowledge and therefore only a Guru can lead us to the gate of Vaikuntha.

**Sri Nandadulal Goswami Vedantatirtha** speaking in Sanskrit said that Bhakti is essential for spiritual upliftment of men.

**Sri Dakshina Ranjan Bose**, the Chief Guest, then spoke. 'spiritual communism is apropos but the material communism is dangerous to the world. The lead and guidance has been given by Sri Chaitanya to the spiritual communism. Without Isvara Bhakti, He declared, that whatever may be your gigantic efforts, you cannot be successful. Materialism never works to permanent solution and fruit. Sadhu-sanga is also essential. Hence *acharan* of sadhu and propagation of the prema-dharma of Sri Chaitanya are quite necessary for every modern man.

**Vishnuchandra** a poem on Sriman Mahaprabhu was rendered by sri Vishnu Chandra.

**H.H. Sri Bon Maharaj** in his presidential remarks said that Sriman Mahaprabhu came to earth to teach the super-excellence of Love of Sri Radha Krishna. Sri Krishna not being satisfied to relish the supreme excellence and Love of sri Radha, came to this world as Sriman Mahaprabhu. This is the significance and object of the Advent of Lord Chaitanya. The speaker then emphasised on the performance of Kirtana and said that Krishna anusheelan is the only way to attain the Lotus Feet of Sri Krishna.

## The Advent of the Lord

Just at the twilight time the historic Conference of the Golden Jubilee closed its Sessions with all bravo to the Almighty God; and all stood reverentially to witness the Advent of Lord Gauranga. The most auspicious moment came when the Lord made His Advent. The Tridandiswamijis and the Brahmacharis sang special songs from Chaitanya Bhagavata and Sri Chaitanya Charitamrita invoking the great God. When Temple doors were opened with performance of Arati to God, the countless people in their thundering voices hailed: Gaur-Hariki joy, Sachinandan-ki joy. The Swamijis started their ecstatic dancing to the zenith of their joy. What a joy! What a Glory! What Bliss! It is rightly said, 'where there is Divine Kirtana there is Vaikuntha': Indeed, how fortunate people were--to participate at such a holy function in the assemblage of the Sadhus! This followed with the circumambulation of the temple with *Uddanda Kirtan* performance. Srila Acharyadeva showered his Blessings to one and all. This day was followed with the Day of glee of Sri Jagannatha-Misra-Ananda-Utsava when from early morning started the distribution of Sri Mahaprasadam and over 30,000 people were treated sumptuously with varieties of Mahaprasadam.

## Remarks

by SRI V. R. RAGAM (Guntur) A.P.

The Golden Jubilee celebrations of Sri Chaitanya Math, were celebrated for about a month from 7th February to 5th March 1969 on a grand scale. I am fortunate enough to participate in the celebrations with family, for fifteen days from February 18th to March 5th. All trains and buses are very busy to pick up pilgrims from each station bound to Mayapur. Streams of pilgrims rushed towards Sri Dham-Mayapur. At the first sight of the towers of the temples of Sri Dham-Mayapur, pilgrims prostrate from a very long distance and show their reverence to the beloved Lord Sri Chaitanya Deva. About 10 lakhs of pilgrims visited the holy land during the celebrations.

Sri Dham-Mayapur is really the place for sadhana giving holy atmosphere and serene beauty extending over vast green paddy fields around.

The present Acharyadeva His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj, who is responsible for all these celebrations and from whom all these ideas were shaped in their real form, is always cheerful, calm and quiet with a smiling face blessing the devotees who prostrate with eager minds. All the Swamijis and Brahmacharis of the Math in their ochre red colour clothes jumping and running with cheerful faces from one place to the other making arrangements for the comfortable stay of the pilgrims and took every care of the pilgrims.

Pilgrims from all parts of India gathering in lakhs, but not a single person was seen smoking. This is the wonder of wonders: Another striking aspect is that though the gardens are full of so many beautiful flowers in blossom, not a single girl or woman plucked them. Still more striking fact, no pilgrim brought fruit or coconut to the Lord. They simply came with a full heart and devotedly offered to the Lord and stayed before Him offering prayers with deep love. Pilgrims have a rosary bag hanging on their necks telling the beads, repeating MAHA MANTRA wherever they sit or walk. The very land of Mayapur is Holy, as Sri Mahaprabhu lived and moved here. Even every part and particle of the place and the dust is Holy. I deeply felt the idea : "had I been at the time of Sri Chaitanya Deva, I would have washed His Feet with my tears and rolled on the dust of His Feet." I believe it is the blessings of the Supreme Lord, His grace and power saturated alone, bring the whole streams of people moving with devotion to the Holy Sridham Mayapur.

Another important programme from 25th February to 1st March that moved and attracted the pilgrims is the mile-long Parikrama with Dandi-Swamis in front with about 50 Khols drumming, following more than five thousand pilgrims with japa bags hanging from necks, repeating Maha Mantra; people of all ages moving like military batches, protected by volunteers. It is really a-colourful sight.

The Theistic Exhibition with about 100 Scenes depicted the life stories from Bhagavata, Ramayana and Chaitanya Deva. Of all the scenes, Gopis protesting movement of Lord Krishna's chariot led by Akrura not to stir from Vrindavan is marvellous and thrilled every one with tears.

Mela grounds are full of stalls from merry-go-round to Leela Maidan and from sweet-meat stalls to Japa Mala stalls;



Government stalls attracted the common villagers as well as the learned.

Lorries after lorries with rice bags, vegetables etc. to the Maha-Prasadam grounds- it is really a huge feast to the visitor's eyes. The distribution of Mahaprasadam serving to thousands of people everyday and on the concluding day it reached its maximum to 30,000 His Holiness Sri Acharyadev's personal supervision to the distribution of Mahaprasadam added more satisfaction to all present.

Special mention is needed to the function relating to the Religious Conferences conducted from the 2nd to 4th March in which holy personages, high officials and distinguished persons from all over India partook and delivered discourses attended with rapt attention. Discourses were in Bengali, English, Sanskrit, Hindi and other languages too.

From Andhra and Madras about 300 devotees partook in the pilgrimage to Sridham-Mayapur. Authorities took keen interest in arranging lodging like air-conditioned rooms with all comforts and boarding like a marriage party with their personal care without caring for the expenditure.

His Holiness Srila Acharyadeva blessed all the pilgrims distributing his love, kindness and blessing stored up all these fifty years with cheerful and a calm demeanour. We felt as if we were in Goloka during our stay at Sri Dham Mayapur.

We wish Srimad Acharyadeva to have many years spreading the Divine Message of Sri Chaitanya Mahaprabhu and celebrate the Diamond Jubilee Function which we all pray heartily."

**By Dr. N. DATTA MAJUMDAR, MA., Ph. D., I.A.S.**

The Golden Jubilee Celebration of Sri Chaitanya Math lasting for about a month from February 7 to March 5, 1969, has just come to an end. It consisted of religious conferences and discourses, huge processions with Hari-Nama-Samkirtana, exhibitions of various kinds and distribution of prasada to thousands of people every day. I had the privilege of participating in the celebrations for eleven days and it offered me a unique opportunity of gaining an impressive experience which is bound to last throughout life.

The most distinguishing characteristic of the Golden Jubilee Celebration was that it was an All-India gathering of Gaudiya Vaishnavas. Many hundreds of devotees came from Andhra Pradesh and Tamil Nadu. And of course thousands of devotees from the various districts of West Bengal, including many from Uttar Pradesh and Bihar were present. Another striking feature was *Sri Nabadwip-Dham Parikrama*, i.e., the circumambulation of the nine islands of the area of Nabadwip, connected with the divine activities, of Sri Chaitanya Mahaprabhu and His associates by about five thousand devotees singing the Divine Krishna Name—accompanied by the tune of many drums and cymbals. This long procession of circumambulators was like the march of an army. But it was not army of invaders, but a divine army of *Samkirtana*. Its battle cry was not the conquest of other people's lands, but the spreading of the Divine Name in order to bring love, peace and happiness to all. The two other special features of the Golden Jubilee Celebration were :

(i) *Sri Chaitanya-Sarasvata Bhagavata* Exhibition showing the main episodes from the divine Sports (lila) of Sri Krishna, Sri Rama and Sri Chaitanya Mahaprabhu some of them electrically operated; and

(ii) the six special Sessions from the 2nd to 4th March which had been attended by distinguished scholars and eminent persons from all parts of India.

The whole celebration had culminated on March 5 the distribution of Prasadam to 30,000 people which is really a miracle in the present socio-economic situation.

The tremendous success of the Golden Jubilee Celebration of Sri Chaitanya Math is attributable to its meticulous planning and elective execution by Acharya Srimad Bhakti Vilas Tirtha Goswami Maharaj, who is the worthy disciple of the Late Bhakti Siddhanta Saraswati Maharaj and the present President-Acharya of Sri Chaitanya Math. In his attempt to make the Celebration a real success he managed to secure the full co-operation of a large number of his spiritual brothers and disciples. I marvelled at the tranquility of mind and smiling countenance always maintained by Srimad Bhakti Vilas Tirtha Maharaj in the face of many complicated problems which are bound to arise in organizing such a huge affair. I came from the celebration with

the firm conviction that Tirtha Maharaj was truly a genius of an organizer with a heart of oak-dedicated to spreading the divine message of Sri Chaitanya-deva far and wide. **Dr. Nabendu Datta-Majumdar**, M.A., Ph.D., I.A.S. (Retd.), Former Professor of Indian History & Culture, at the American University, W.D.C. and Former Director of Anthropology-cum-Anthropological Advisor, Govt. of India .

**By PROF. DR. V. RAMAMURTHY, Madras**

Revered Guru Maharaj,

My pranams at your lotus feet, and pray for your blessings.

Our holy yatra started with Your Holiness's Blessings for participating in the jubilee function of Sri Mayapur, Mahaprabhu's Birth place is an event that has been carved in our minds. But for the suggestion of our revered Yatimaharaj and revered President Maharaj, we could not have got this Golden opportunity. When we reached Mayapur the history of the life of Mahaprabhu was visualised and we were thinking of all the events that took place in the holy land. The visualisation brought into our minds of Bhakti and we were all immersed in the joy and enthusiasm that we are treading over the land where Mahaprabhu played His part in the inauguration of mass Nama Samkirtana. The conveniences which we all had because of civilisation could not have been there in those days but the Bhakti and love and respect of Mahaprabhu Who was taken to be a human being at the beginning must have been more than what we all feel today. The change of Mahaprabhu as a human being to that of a Superman shown at times must have produced a very great change in the minds of people of those days. The same sort of change was produced in our minds when we witnessed the pure form of selfless devotion of all the Swamijis and heard the golden words of Your Holiness Srila Guru Maharaj. The Bhakti could not be compared with that of the Bhakti people had in those days . Any way I feel so fortunate to have a mind different from that of the other colleagues of mine in the medical profession to-day. The course of events and celebrations in Sri Mayapur cannot be compared with any function held so far anywhere as Your Holiness has expressed it is due to the power of Mahaprabhu alone. There was not one case of sickness in our group and everyone was as healthy as



possible. It is due to the utmost care and discipline which Your Holiness ordered among the inmates of our Math. People have more Bhakti and faith in Mayapur than in South India. The belief of Bhakti and the Super - human force that is directing the world is more in Mayapur.

The decoration of the Pandal was ideal and the Exhibition of dolls representing the life of Mahaprabhu, Krishna Leela and the Kaliyuga impressed so much that we cannot forget Sri Mayapur. The expressions depicted in the dolls gave the impression that it is actual impersonation and not mere doll that every one saw. I do not think anywhere else we have seen an exhibition of the kind. I need not say anything as regards the Prasadam. The preparations gave an impression that it was actually a Yagna as described in the Puranas. The cost of the feeding I was unable to gauge and as Your Holiness expressed it was only Mahaprabhu that has given the estimate for the expenditure. Whatever it is Mahaprabhu's representation in your holy goodself we cannot forget. The disciple like Yati Maharaj, Sanat Swamy and the others, from various branches who were all attention throughout the 24 hours cannot leave our minds. What is it we can do for Your Holiness except to pray to Mahaprabhu that the very very good and selfless work in the field of Bhakti that is being done by you must continue for years and laymen like us must get the benefit. You must maintain the same vigour and vitality for years.

## Blessings

In respect to the success of the Golden Jubilee Celebrations Srila Guru Maharaj showered his unreserved Blessings upon this poorself - from among his many letters two are produced here below :-

*My most affectionate Nandadulal,\**

*Now, your extra-ordinary Jubilation, adventure and spiritual strength of your moral courage Srila Prabhupad himself is leading you towards the success of your life.*

*The successful organisation of the All India Vaishnava Conference by you was a matter of wonder. Now, I find*

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\* Pre-sanyasa name of Yati Maharaj

ultimately by the grace of Srila Prabhupad when this great service is made successful it will be a great achievement of Sridham-Seva ..... ..

Since the time of Srila Prabhupad, we have been facing many dangers in life and unsolving problems in our rendering serving to Sridham. You have to meet such difficulties. Now, the great task that you have taken on hand there should not remain any despondency in your heart. Whatever comes, that is to be accepted as the will of Srila Prabhupad .... The unreserved Blessings of Sri Guru and Gauranga is ever pouring on you. Therefore whatever work you will begin that will come to its success.

with spiritual benediction,  
B. V. TIRTHA,  
27-12-'68.

My most affectionate Yati Maharaj,

.....Hope comfortably reached Madras today. After a very long extremely hard labour and endeavour you have completed most successfully the Golden Jubilee ....

By the Blessings of Srila Prabhupad with your sincere endeavour and extremely hard labour the service that you have rendered that has created a new history of our Institution. Your servicing spirit is unparalleled and knows no bounds.

I invoke Srila Prabhupad's Blessings upon you.

Your spiritual benedictor.

With spiritual benediction,  
B.V. TIRTHA,  
19-3-'69.

## CHAPTER-XV

### A YEAR-LONG CELEBRATIONS OF THE FOUNDER'S CENTENARY

We find uniqueness in the noble characteristic of His Holiness Srila Acharya deva. From the very beginning of his career, his boldness and vigour was so unprecedented that among the hundreds of brilliant, star-like disciples of Srila Bhakti Siddhanta Saraswati Goswami Thakur, he became the beacon-light to the future generations to lead, to the path of divinity becoming the recipient of the choicest blessings of his Guru who exhaustively bathed him with his mercy, making him to be known to the world as "Guruprestha" and the vanguard among the prophets who give precepts of Sri Guru-seva stood for the fulfilment of the mission of his Guru. At this age of about eighty, with the same enthusiasm and zeal he programmed to celebrate the centenary of his Guru, the founder of Sri Chaitanya Math and Sri Gaudiya Maths.

#### A Year Long Programme

Now, for making a befitting celebration a year-long programme was chalked out with the following persons as Hon. Patrons: Dr.S.Radhakrishnan (Former President of India), Sri M.Anantasayanam Iyengar (Former Governor of Bihar), Sri Biswanath Das (Former Governor of UP.), Sri Nityananda Kanungo (Former Governor of Bihar), Sri Sankar Prasad Mitra (Chief Justice of Calcutta High Court), Sri Ramaprasad Mukherjee (Ex-judge, Calcutta High Court), Dr.S.N.Sen (Vice-Chancellor, University of Calcutta), Dr. A.N.Bose (Vice-Chancellor, University of Jadavpur, W.B.), Dr.Roma Choudhury (Vice-Chancellor, Rabindra Bharati University).

In commemoration of the hundredth year advent anniversary of Srila Saraswati Thakur, it is resolved to observe the Centenary in a befitting manner with the following Programme for a complete year from Feb. '74.

#### PROGRAMME

1. Publications of large Centenary Volumes compiling from his innumerable articles, speeches and letters.



2. All India cultural tour in a special train with a party of more than 500 (five hundred) people to visit all important cities and pilgrimage centres of India. The main feature of this tour will be the arrangement of Samkirtan procession, bhajans, lectures, discourses, documentary film-show depicting various religious festivals and distribution of leaflets which will cover a period of over two months.
3. Lectures in different universities, education institutions and cultural organisations in India.
4. Extensive preaching tour in the important cities, towns and villages of West Bengal (processions, Bhajans, discourses, lectures, film-show, free distribution of leaflets etc) for which a preaching van equipped with loudspeakers and film-projecting machine was placed at the disposal of the preachers.
5. Special functions in all the branches of Sri Chaitanya Math (the budget will be according to the income of the particular Math).
6. Publication of articles containing the life and teachings of the Founder in News-papers, different periodicals, and radio talks etc.
7. Extensive preaching in every corner of Calcutta City from September to December 1973.
8. Arrangement of a special function spreading over three days at Sridham Mayapur during the Vyasa Puja Celebration of this year from Thursday the 22nd February 1973 in connection with the Centenary Programme and subsequently a dignified function in Calcutta, on Saturday the 14th April 1973 (The Bengali New-Year's day)

## 9. CALCUTTA FUNCTION :

- (a) Grand Samkirtan-procession with great pomp and grandeur which will include several dozens of Bhajan parties, more than one hundred Mridangas. Tableaus of Temple-replica with paraphernalias of all important temples in India, Chariots carrying the portraits of the Deities and Acharyas.
  - (b) All India Religious Conference :- Religious Heads and philosophers of different Vaishnava Sampradayas, university professors, and other savants will be invited to take part in the functions for which the President, or Vice-President or Prime Minister of India will be invited to inaugurate. Arrangements for food and accommodation of about 10,000 (ten thousand) delegates will be made.
  - (c) Unique Theistic Exhibition with modern electric devices showing the life and teachings of Lord Sri Krishna and Sri Chaitanya Mahaprabhu and depicting the gradual evolution of the Founder's Missionary activities.
  - (d) Other relevant items.
10. Grand functions at Sri Mayapur, the Mission Headquarters of the founder (similar to item No.9) from Sri Vyasa Puja Celebration of 1974 to Sri Gaur Jayanti.
  11. Publication of a Centenary Souvenir of about 500 pages.
  12. Development works of Sridham Mayapur in connection with the Centenary; Estimated total expenditure of whole Celebration will be about Rs.8,80,000 (Rupees eight lakhs and eighty thousand). (during those days and ,now it will be about a crore of rupees).

## Celebrations At Sri Gaudiya Math, Madras

On the Eve of the Founder's Centenary, Sri Krishna Jayanti was celebrated at Sri Gaudiya Math, Madras with great

eclat and festivity, from the 31st August to 16th September, 1972, which proved that yet at the present crisis of the world millions and millions of thirsty souls are craving for spiritual enlightenment from a divine personality like His Divine Grace Srila Acharyadeva. The special features of the celebration were among others, the Theistic Exhibition with electrical operation, The 3rd All India Vaishnava Conference, Grand Samkirtana Procession, special Bhajan, discourses, public meetings and symposium, which continued for over a fortnight.

Sri Mohanlal Sukhadia, Governor of Mysore inaugurated the Theistic Exhibition and Sri Krishna Jayanti celebrations on the 31st August. And Sri K.K.Shah, Governor of Tamilnadu inaugurated the 3rd All India Vaishnava Conference on the 1st September, on Sri Krishna Jayanti day which was presided over by His Holiness Andavan Vedanta Ramanuja Mahadesikan. Hon'ble Justice Sri P.Ramakrishnan I.C.S Hon'ble Justice P.Kailasam, Hon'ble Justice V.V.Raghavan, Hon'ble Justice N.Krishnaswamy Reddiar, Hon'ble Justice T.Venkatadri, Sri M.Ananthasayanam Iyengar, former Governor of Bihar, Dr.Smt.Sarojini Mahishi, Minister of Tourism and Civil Aviation, Government of India and a galaxy of eminent professors and personalities of the city like Prof.K.Seshadri of Philosophy, Kerala University ; Prof. R.N.Sampath of Madras University, Dr.P.Nagaraj Rao, Retd.Head of the Dept.of Philosophy of Venkateswara University, Prof.P.V.Laxminarayana Upadhyaya (Mysore Asthana Vidwan), Vidwan Sri Agnihotram Ramanuja Tathachariar, (Tamilnadu Asthana Vidwan), Prof.Dr. V.Raghavan, Member, All India Sanskrit Board, Prof. R. Ramanujam, Retd.as Head of the Dept.of Philosophy, Annamalai University, Sri K.Chandrasekharan, Sri T.Totadri Iyengar (Principal), Sri A.G.Venkatachari (News Editor) and others addressed the conference.

The Theistic Exhibition with fifteen stalls most artistically decorated with synthetic back-ground scenes and of which many were electrically operated, highlighted the celebration. We have ventured to give a realistic representation in life-size dolls, specially operated by electrical devices.

The Exhibition was so educative and so impressive that almost all the "Dailies" of Madras namely, The Hindu, the



Indian Express , the Mail, the Dinamani, highlighted the Exhibition by covering long columns with illustrations of stall photographs. The All India Radio finding it most educative, recorded the whole proceedings of the inaugural function and broadcast it. And the All India Television camera man took the movie film of the exhibits and proceeding of the Temple Puja, Bhajan and Parikrama and also recorded a short speech of Srila Acharyadeva which was broadcast from Delhi.

On the 31st of August, Sri Mohanlal Sukhadia, Governor of Mysore State (Now Karnataka) inaugurated this Theistic Exhibition and Sri Krishna Jayanti celebrations; inaugurating the exhibition he said :-

'I feel greatly privileged and honoured in inaugurating the Krishna Jayanti Celebrations and the Theistic Exhibition organised by Sri Gaudiya Math. I have heard of the great work done by the Gaudiya Math, Madras, in spreading the idea of Bhakti amongst the people here.

The role that institutions like yours have to play in the awakening of society is tremendous. The people look to you to act as a catalyst to quicken the latent forces of devotion which exist in every one. By creating the proper atmosphere, by precept and practice, great religious leaders and spiritual organisations like the Gaudiya Math can play the most important role in the transformation of our society. The Gaudiya Math has indeed a special position amongst similar institutions. Your present efforts are blessed by His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj. You derive inspiration from the great Sri Chaitanya Mahaprabhu Whose wonderful life is an illustration of Lord Krishna's promise in the Bhagawad Gita, that whenever the need arises for Him to do so, He incarnates Himself to regenerate society and re-establish true values. The Gaudiya Math which has taken upon itself the noble task of propagating Sri Chaitanya's teachings will, I am sure, carry on the great movement which He brought to the world. From what I have seen today, its impact upon the people is already tremendous. The enthusiasm with which all of us have gathered here to participate in celebrating the Jayanti of Bhagawan Sri Krishna itself proves the effective way in which the great men in our midst today have succeeded in drawing out the good things from us.

I have been greatly impressed by the Theistic Exhibition which I have inaugurated today. It illustrates in concrete terms many of the episodes of the life of Bhagawan Sri Krishna which are full of great significance. What we see with our eyes remains firmly in our minds. We are then able to visualise very clearly the nature of these stories. I admire the great ingenuity and the artistic talent that has gone into the preparation of this Exhibition. More than anything else, I admire the great sense of devotion that has inspired these works.

Once again, I seek the blessing of His Holiness now in our midst, and thank you for giving me this opportunity of enjoying your Satsanga"

### **THIRD ALL INDIA VAISHNAVA CONFERENCE**

Next, on the 1st September, the 3rd All India Vaishnava Conference was inaugurated by Sri K.K.Shah, Governor of Tamilnadu.

The first and second All India Vaishnava Conferences were organised by our Madras Math in the years 1961 and 63-which were inaugurated by Sri M.Ananthasayanam Iyengar, the then Speaker of Parliament and Sri Rajaji respectively.

The 3rd All India Vaishnava Conference was inaugurated by Sri K.K.Shah, Governor of Tamilnadu, and presided over by His Holiness Sri Srimad Srirangam Andavan Vedanta Ramanuja Mahadesikan.

### **Inaguration of the A-Year-long Centenary Celebration**

A programme of a-year-long celebrations was formally inaugurated by Sri B.D.Jatti, the then Governor of Orissa (who subsequently became the Vice-President and also the Acting President of India) on 22nd February '73, at Sri Mayapur, the Headquarters. On that day under the spiritual guidance of Srila Acharyadeva the devotees, Sanyasis, Brahmacharis of Sri Chaitanya Math and its branches Sri Gaudiya Maths turned a new chapter by taking a vow to make the intensive preaching

tenets of the philosophy of Love (Premabhakti) of Sri Chaitanya Mahaprabhu in its pristine purity for the whole year beginning from that day. The inaugural function was solemnly organised, which was presided over by Sri P.B.Mukherjee, Chief Justice of Calcutta High Court(Retd.).

### **Inaugural Speech by Sri B.D. Jatti , Governor of Orissa**

The Governor in his Inaugural Speech said:- "I have come here only with a view to know the sacred and holy place of Sri Chaitanya Mahaprabhu, secondly to have a darsan of the Pujya Swamiji and to hear him. And after hearing from him I would like to do what he suggests that was my intention. Today in our country we are facing a number of difficulties, they may be political, economical or even otherwise. Several attempts are being made in our country and in the whole world to establish peace in the humanity. Political organisations were started and they have done their best and they are doing their best to see that there are no wars and there are no fights and permanent peace is established in the world. The United Nations Organisation has done a good deal to establish peace but it has not succeeded 100% to stop war and to establish peace. Similarly various other institutions tried in their own ways to establish peace permanently in the world, but they too did not succeed. Then is there solution for establishing peace in the world and humanity? That question can not remain unanswered and there are answers as already given by the Swamiji as shown by Chaitanya Mahaprabhu and a number of other persons who are here in our country and in the world to guide the future humanity to establish permanent peace.

Therefore a religion which is based on the spirituality will be the one religion which is acceptable to the entire world, that is what I think. On the same basis Swamiji has given one of the methods or only the method that is the method of Prema-Bhakti, that means intense love to be practised by all the human beings towards the Divine. The Prema-Bhakti, which has been preached by Sri Chaitanya Mahaprabhu and followed by His followers, is a love where we have to give everything to the Divine exclusively without expecting anything in return. This Bhakti-cult or Prema-Bhakti Cult is preached throughout the world and if it is acceptable to the humanity, perhaps this will be the only source and this will be the only foundation on which



the future religion, if at all to be called as a religion for the humanity will be established and that itself is the solution for the peace in the world.

Goswami Maharaj was a born-Vaishnava saint. His work and activities for moral and spiritual uplift of mankind have created an epoch in the religious history of India. He taught the people to think in terms of service to God and humanity.

The teachings of Sri Chaitanya Mahaprabhu heralded an age of hope and inspiration embracing each and everyone in one fold, irrespective of birth, social status, creed, raising the mankind above the prejudice, bringing about equality between man and man, between Nation and Nation."

This was followed by the Navadwip Dham Parikrama and Sri Gaur Jayanti Celebrations. The Navadwip Dham Parikrama was conducted for five days and the strength of the devotees came ultimately to ten thousands for whom boarding and lodging were provided by Sri Chaitanya Math, and by the able guidance of His Holiness Srila Acharyadeva, everything went on smoothly, everybody felt the blessings of the God. On the Gaur Jayanti day, 18th March, a grand meeting was held at Sri Jogapith, the Birthsite of Sri Chaitanya Mahaprabhu at Sri Mayapur, which was presided over by Justice Sri Salil Kumar Roychoudhury and Dr. Krishnagopal Goswami, Head of the Dept. of Physics Cal. University was the chief guest.

Subsequently on the occasion of the Bengali New Year's day as a programme of the Centenary Celebrations, grand functions were organised at Sri Chaitanya Research Institute, 70-B, Rash Behari Avenue, Calcutta-26 on 14th and 15th April 1973. On the 14th from early morning Bhajan started and streams of devotees in hundreds came to greet their beloved Srila Acharyadeva to take his blessings on the New year's day. In the afternoon a grand meeting was held which was presided over by Sri Ramaprasad Mukherjee, Ex-Chief Justice, and Dr. A.N. Bose, Vice-Chancellor of Jadavpur University was the Chief Guest.

The following day in the morning Srila Guru Maharaj addressed a selected gathering of the intelligentsia of Calcutta City was, which included several Judges of Calcutta High

Court, Barristers, Doctors, High Officials and Press representatives, and on the same day in the evening another grand meeting was held which was presided over by Sri Chapalakanta Bhattacharya, former M.P. and also the editor of Ananda Bazar Patrika, Dr. Rama Choudhury, Vice-Chancellor of Ravindra Bharati University was the chief guest. Srila Acharyadev, other Swamijis and many eminent professors and scholars addressed the gatherings on both the days. Subsequently this Centenary Celebration was solemnly observed in different branches of Sri Chaitanya Math.

Since the inauguration of the celebration an itinerant Party has been touring the different parts of Bengal, specially in Calcutta, in different corners of the city a number of meetings were the city arranged in which everywhere we focussed the light of the devotional aspect of Chaitanya philosophy which alone can solve the baffling problems and the ills of the present days of the world. Everywhere the Samkirtana and Documentary Film shows of our religious activities were also conducted which created much impression upon the mind of the largely attended audience.

### **All India Preaching-cum-Pilgrimage Tour in a Special Train**

We ventured to fulfill one of the principal items of the Centenary Celebrations, that of an All India Preaching-cum-Pilgrimage Tour in a special Train with over five hundred devotees covering 'FOUR DHAMS' and important cities and towns in India, mainly with a view to propagating the "Loving devotional Philosophy" of Sri Chaitanya Mahaprabhu. There was amidst Samkirtana Procession. It was an acid test to our genuinness and steadfastness for the service of the God. First, when we wanted to register our name at the Office of the South Eastern Railway for a Special Train, a mountain-like obstacle stood on our way-that of the Andhra agitation which almost paralysed the running of trains over the Andhra Pradesh Zone. But there was no philosophy in the character of Srila Acharyadev to drop anything even if the sky - like obstacle stands in front. He says, "There is no to-morrow for us. If we are sincere any work for the service of God which we take up will certainly get its success." So three months in advance as the minimum time that Railway wanted, without any hesitation registered our name for running a Special Train for two

months to complete. Finally the date of our journey was fixed on the 7th of May '73.

Again this was the year for drought and famine. When days were coming at hands, the daily newspapers were threatening with the bad news of the famine, particularly western India became severely affected without availability of food grains even of drinking water. Animals were dying like anything without food and water. Many of the devotees' minds were perturbed and they were afraid, but from the core of the heart of Srila Acharyadev a message came : He said, "This is the time for us not to be afraid but to share the difficulties of others, so we must go ahead carrying on our-head load of spiritual food to serve the people who are badly affected with worldly Tritapas-miseries. The politicians may give their cheap slogans and may favour to feed the empty stomachs of the suffering humanity, but we have got greater responsibility to cure the cancer of the soul-the aversion of the people towards God, which is the main cause of suffering on the earth. "Therefore we had the least fear to shoulder the responsibility of such a tremendous task taking with us more than five hundred devotees to almost all the Pilgrimage Centres of India for a considerable long period of two months. Behind this there was a mystery; he pronounced words of Srila Acharyadev naturally created a miracle, that the places which we visited in, particularly which were worst-affected by drought had heavy showers which preceded our journey, and the people felt a great relief from their sufferings, as our people will be knowing when they will be turning over few more pages of this report.

The main purpose of this tour was to hail the Glory of the Lord in singing Sri Krishnanama Samkirtana which is the only panacea of the ills of the Kaliyuga in accompaniment with the symbolic fourteen paraphernalia Mridangam (khol) playmost sound and ecstatic dance in enchantment of chorus Kirtan of Divine Name.

We find from time immemorial, that all the religious minded people of all sects, consider themselves, whatsoever religious merit and spiritual advancement they might have is due to the pilgrimage to their respective holy places those that are consecrated by the Descent of God as the most important act of their lives or mission. The Christians go to Jerusalem



and the Mohammedans to Macca. But the Hindus go to their hundred and one holy centres and have their dip in several holy streams. India is a land of religion, full of Rishis, Bhagavan, as He has declared Himself in the Geeta, comes down on this land in every yuga whenever unrighteousness prevails. Holy of the holiest are the places of the Advent of the Lord and they are ever preserved with spiritual sanctity.

To the extreme North, stand Himalayas wherein we find Sri Kailasapati (Kedarnath), the greatest devotee of Sri Vishnu, the Supreme Lord and also Vaikunthapati Narayana too (Badrinath). Risking greatest peril to their lives, Hindus from time immemorial are paying their homage to these two Deities. Though at present, Government had made all possible facilities for the journey without any risk, previously one who journeyed to these places was uncertain about his return. Every Hindu worth his name considers his lifelong duty on earth not completed until he visits these holy places. The holy Ganges streams from the Lotus-Feet of 'Sri Vishnu and next falling on the head of Kailasapati (Shiva) flows through our land purifying the whole country. Yamuna too springs from Himalayas and purifies the land being blessed by her sportive nature with Sri Krishna, in Sri Vrindavan. From time immemorial till today and till eternity also, Hindus do feel themselves purified when they have their ablutions in these holy streams. In the East, among others, Sri Jagannath Deva of Puri, and to the extreme East the Holiest land Sridham Mayapur, where Sri Chaitanya Mahaprabhu, the Supreme Lord-Incarnate, appeared to shower their choicest Blessings on mankind. Next, towards the North, we find, where after performing Shraddha to ancestors in Gaya at the Feet of Vishnu, one considers that he had completed his worldly duties. He then goes to Kashi (Varanasi), the Kailasa Puri in which place one gets spiritual initiation from Sri Vishveshwara Shiva, the greatest of devotees; thence he goes to Prayag. Having got his head tonsured here completely one will have a dip at the confluence of Yamuna, Saraswati and Ganga known as Triveni. In other words, bathing in Viraja one gets Darsan of Venimadhava. Then one enters into the Vaikuntha Puri, Mathura, where Bhagavan Krishna Manifested Himself. Then if one is permitted by Krishna's Own playmate to enter into Goloka-Vrindavan one gets himself enrolled for his sportive Leela with Krishna. There are as many as seven Mokshada

Puris and very many holy springs. To the extreme West, there is Dwaraka with its sweet memories of Sri Krishna. In the South, which is the land of four great Acharyas, there are sacred places like Kanchi, Tirumalai-Tirupati, Srirangam, Rameshwaram, Dhanushkodi, Trivandrum and Kanyakumari; and holy streams like Godavari, Krishna, Cauveri etc. always attract pilgrims from all places. In Rameshwaram where the Supreme Lord shows His solicitude to His devotee, Shiva : *Madbhakta Pujadhika*. The word Rameshwaram is annotated as: "*Rama Iswara yasya sah*"- (To whom Rama is Ishvara). But some so-called religionists of the South are not aware of the fact of Rama's supremacy over His devotee Shiva. They must know the fact that Shiva's origin is from Vishnu Who alone is the Omnipotent, Omnipresent and Omniscient Lord. He alone is the Protector, Creator and Sustainer. He is Lord Supreme and all others including the gods and goddesses are subordinate to Him. The above mentioned Dhanushkodi is the place wherefrom Lord Sri Ramachandra went to Lanka to kill the evil and wicked Ravana. To the extreme South of our land we can see Kumarika Devi who appears before you as goddess alone but truly she is a love-lorn Gopi who is in love-in-separation mood with Sri Krishna, anxiously awaiting her union with Krishna, Who is the only Lover of her as also of mankind itself. (Here the real relationship of every jiva is metaphysically denoted). She indifferently looks on the sea and its blue water and ever hopes that Krishna will come to her. She awaits for Him eternally not knowing when Krishna will be coming to her side.

The air speaks as it were, of Sanatana Dharma. Air, light, and every other thing we know are God's. The food we eat is consecrated food. Our Lord is near to us and when with loving devotion we offer our best things to Him He accepts them out of affection.

So we find, that a pilgrimage is not a blind rambling of a tourist to satisfy his mental curiosity; nor is it visiting holy places to acquire piety. That is simply, courting unnecessary trouble for body and mind. A true Vaishnava never does that. A person should really come to a place so that its spiritual significance may be awakened in him. So the saying goes :- "Oh let me see the places where my Gauranga had gone in His blissful journeys."

We know that holy place is called a Tirtha, the derivative meaning of which word is a place helpful for people to awaken in them the devotion to God which helps them to cross the ocean of the world (i.e. of worldly attachment which is the cause of Tritapa). But it is of no use, unless we approach it with a proper spirit of being really benefited by serving the same. And this spirit of ours is kept up only by sadhus or saints whose lives and instructions alone maintain this ardour of ours to avail ourselves of the sanctity of the places. Lord Krishna Himself has said (Bh.X. 48.31): "The holy places sanctified by water or Deities in Temples do not purify us as much as does Sadhu-sanga. The former purifies when served for a long period; but the Sadhus can purify in an instant. In other words, without the company of sadhus these pilgrimages are fruitless." King Yudhisthira also received the holy saint Vidura on his return from pilgrimage in the following words (Bh. 1.13.10):- "The holy devotees like your great soul do not require to be purified at the Tirthas, for you are yourself as good as they, making them holy as God is always with You." It is the association with holy persons who visit Tirthas not merely for their own sake, but to make others also holy. In the Bhagavata God has clearly said this to Uddhava (Bh. X. 12. 1-2) that He is not accessible by any other means like Yoga, penances, Tirthas, etc., as by sat-sanga or associaton with holy persons. Tirtha-Yatra is, specially as organised now-a-days when travel is so easy, an opportunity for pilgrims for sight-seeing and a show of piety: On the pretext of pilgrimage, they travel to enjoy scenery in different places and to study temples and deities from architectural and sculptural stand-point. They mystify those hearers with their impressive and boastful description of the plgrimage. They are not at all anxious for their own spiritual benefit.

Our Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Maharaj taught us this truth when he kindly took pilgrims to various holy places and constantly kept them engaged in devotional talks on the glories of the Tirthas and giving them an opportunity to listen to holy talks almost throughout the day and to know the true accounts about Tirthas so that they may be inspired with a spirit of godliness.

We always kept in view the principal object of the tour which was not merely sight-seeing and performance of some



rites in the manner of other pilgrims, but to cultivate the spirit of devotion by visiting the holy places and availing ourselves of the opportunity to keep ourselves in the midst of holy surroundings and constant engagement through programmes of devotional practices. This is categorically different from the show of devotion for getting our desires gratified through mere pious deeds. We had with us Deities of Sri Guru and Gauranga Who were duly worshipped in the morning, forenoon, afternoon and evening every day, we offered food every time it is prepared to God and the Mahaprasadam was served to all. We also performed Bhajan and Samkirtana systematically every morning and in the evening when discourses were also held relating to the historicity and sanctity of the holy places visited in the course of our tour. We have also discussed the teaching of Shastras about devotion to God.

As we have already stated, that for the true spiritual welfare of the people of our country at large most graciously His Holiness Sri Acharyadev sponsored this All India Preaching - cum-Pilgrimage Tour. Quite in advance a party was sent to organise public Religious Meetings in the places which would be visited. Everywhere the enthusiastic public and the intelligencia took keen interest to organize grand meeting and processions .

Devotees from different parts of India such as Bengal, Tamil Nadu, Andhra Pradesh, Gujarat and Orissa, besides Sindhis, Marwaris and devotees from Bangladesh joined our tour and distinguished persons like Principals, Professors, Teachers, High Officials, Doctors, Educationists, Advocates and Engineers were among them.

This tour was a tremendous success. Just before the starting of the train at Howrah Station, the Fourteen Mridangas with its accessory instruments were played in consonance with the raised hands and stately dance of the saffron clothed Sanyasis at the Brahmacharis top of their voice hailed, 'All Glory to Sri Guru and Gauranga'. Oh ho, it was really a wonder of wonders, suddenly a piece of cloud appeared in the sky and soon a fine shower poured in, and a rainbow appeared in the sky. Every one of those present there, could feel the divine act behind it. All saluted His Holiness Srila Acharyadeva under whose spiritual guidance this tour was

sponsored as a part of the celebrations of the Centenary. The rains were so significant that where-ever we went, heavy showers brought relief to the drought affected country and in many a place people in hundreds greeted us with their smiling faces, 'Oh you all are the Rishyasringa Rishi bringing rains to our great relief.' On 10th May the temperature at Waltair was 118 ° F, but on the 11th early morning while our Special Train was passing through Waltair it was heavily raining. At Kovvur we got rains. During the night before the party reached Madurai there was a very heavy shower after nearly one year. As a result in the early morning, when Srila Acharyadeva reached Madurai, people actually danced with shouting, 'we know your greatness, you have brought rains to our great relief, glory unto you.' In Trivandrum, Trichi, Bangalore, Tirupati—almost everywhere in south we were preceded by rains but it never was a hindrance to our programme. Particularly in Rajasthan which was the worst affected drought area, We read from the papers that cattle were dying and people were not getting even drinking water. But while we reached Dwaraka at night, there started a very heavy shower which people experienced after nearly two years. At Jaipur in the early morning while we went for the Darshan of the great Govindaji Temple we felt the unbearable heat but at midday such a heavy shower poured in that all the Roads became flooded with knee-deep water. Many came to us and told, 'what great god you all are, you brought rains.' They offered fruits to us. Such was the atmosphere we had everywhere.

Now, a word about the tour which was a great success: Even to give a brief report of it, it will require many pages – why a volume can be written on it.

The Reception that was given by Sri B.D.Jatti, Governor of Orissa at Raj Bhavan, Bhubaneswar; the unique hearty welcome by Sri Biswanath Das, former Chief Minister of Orissa and also the Governor of U.P. at Vedabhavan, Puri, the reception that was given by the Citizens of Madras and by the Citizens of Madurai and by the Citizens of Bangalore, besides of Bombay and Delhi shall be ever fresh in our memory and they will be written in golden letters in the chapters of the history of Gaudiya Vaishnava Movement. Almost at all the places that we visited there were Bhajans, Samkirtana Processions, discourses and public religious meetings. Wherever Srila

Acharyadeva went, hundreds and thousands poured in to welcome him and to listen to him. It became difficult to steal a few minutes' time for resort to him which was most essentially needed for his health. Concerning his age and health, we had to insist upon his return to Calcutta after the visit of Bangalore.

The divine feeling and the spiritual experiences that we had on our visit of so many holy centres throughout India fed our thirsty souls sumptuously--particularly our journey to Badri was a great event and it became most significant, when we could experience the mysterious Leela of God in an incident. The mystery of God discloses its mysterious exposition to the respective spiritual sentiment of the respective loving devotee of His own.

### **All about the Pilgrimage**

Our Special Train for the Broad Gauge was composed of ten Bogies, including one First Class and one Kitchen - car and for the Metre Gauge twelve Bogies. One Bogie was exclusively provided for the devotees of our Madras Math and accordingly another one Bogie for the devotees of our Guntur and Kovvur Maths that is for Andhra people. We had the best arrangement for accommodation providing a full bench for each person for his comfortable rest for the day and night. There was a tremendous response and many more people wanted to join the tour but regrettably we had to refuse. Particularly people of South wanted to join in a large number. The South Eastern Railway provided us best type of Bogies and that of vestibular type which helped us a lot because we could meet the people from one end to other even when the train was moving.

Mr. T.A. Pai, the former Minister of Railways who was personally known to us, on our approach to him he so kindly put us to Mr. B.M. Kaul, Member (Transportation) of Railway Board who directed Mr.R.K. Kamal, Joint Director (T) and Sri Santinarayana, Deputy Director (T) who were kind enough to inform all Railway Zones to accept our programme without any alteration.



The time of starting of our Train from Howrah was 2-45 p.m. on the 7th May. But from before 12 noon, the pilgrims with their relatives and friends poured in at Howrah Station and a very large number of devotees and well-wishers came there to wish a happy journey. We had our office at Howrah Station to help the pilgrims to allot the respective reservation number to them. About one hour before the starting of the train, when the empty rake of the train was placed at the platform all with great jubillion hailed 'all Glory to Sri Guru and Gauranga': Our Brahmacharis made the train fully decorated and also fixed the mike-set in the compartment, to make the pilgrims listen the Bhajan and discourses even when the train would be moving. Soon Srila Acharyadeva arrived, fourteen Mridangams with Kasara, Ghanta, Karatal symbolically were played on, with singing the Glories of God led by the Brahmacharis and Sanyasis with their safron clothes. As before when we have started, the god of rains, as a servant of Krishna showered flower-like rains making the people present there to believe that there was some mystery behind it.

Srila Acharyadeva while got into the train with his blissful smiling and gracious sight showered his blessings to all. When green signal was given for the movement of the train all raised their hands towards the sky with shouting 'Gurumaharaj-ki-joy'. 'Bhakti Siddhanta Saraswati Thakur-ki-joy'. Many Railway officers also came to give a send off to us. The train was hauled by a Diesel Engine.

### **Bhubaneshwar**

Actually the first halt of our Pilgrimage was at Bhubaneshwar where we reached at midnight. This was no doubt significant one. We, the Vaishnavites consider Shiva is the greatest devotee of Krishna, and the Kshetrapal, that is without the permission of Shiva one cannot enter the transcendental world of God Krishan Viz. Goloka-Vaikuntha. While one goes to Vrindavan he has first to salute the Shiva at Mathura then with his blessings only should go to visit the places, associated with Krishna's Sports. So on the eve of our Pilgrimage first we were chanced to invoke the Blessings of Shivji at Bhubaneshwar.

Before the dawn of the day viz. 8th May, streams of devotees came to greet Srila Acharyadeva. Sri B.D. Jatti, the Governor of Orissa who performed the formal inauguration of the Centenary Celebrations extended his cordial invitation to Srila Acharyadeva along with the party to the Raj Bhavan at Bhubaneswar with a hearty welcome and to congratulate for this well planned, All-India Preaching-cum-pilgrimage Tour for its success. In the early morning, the devotees were taken in Special Reserved Buses to Sri Gauri Kunda wherefrom after their ablution they came in a Samkirtana Procession to the temple of Sri Ananta Basudev and after invoking the Lord, there they proceeded amidst Kirtana to the famous Lingaraj temple. Thereafter they were led to Sri Tridandi Gaudiya Math, a branch of Sri Chaitanya Math where the devotees camped for the day. The Math was turned into a festive mood with congregational Bhajan, Bhagavata Discourse and distribution of Mahaprasadam.

In the afternoon, the Governor sent his car to take Srila Acharyadeva to Raj Bhavan where a reception was arranged. Pilgrims went in Reserved Special Buses. The Governor along with his family and Raj Bhavan members greeted Srila Acharyadeva and a meeting was arranged in which Sri Nandini Satpathi, the former Chief Minister of Orissa, Sri Ram Nath Panda, Former Pradesh Congress President, Sri Nityananda Mahapatra, Ex-Minister, Sri D.P.Das, Secretary to the Governor, Sri Y.K.Hebballi, Personal Secretary to the Governor were also present. After the performance of Kirtan with playing fourteen Mridangams, Srila President Acharyadeva gave a discourse on the unique contribution of Sri Chaitanya Mahaprabhu and thanked the Governor for his religious disposition and his love and affection towards the institution. In conclusion, the Documentary Film Show of our Golden Jubilee Celebrations of Sri Chaitanya Math and also the inaugural function of the Centenary Celebrations was shown.

## **Puri**

Our special Train left Bhubaneswar at midnight reaching Puri by 2A.M. on 9th. Sri Biswanath Das, former Governor of U.P. and also the ex-Chief Minister of Orissa who was a great sympathiser of our Math and who had great respect for our

Persident Acharyadeva arranged a unique reception at famous Veda Bhavan of which he was the founder. He also became the host for the entire party. In Reserved Buses, Pilgrims were taken to Purushottam Gaudiya Math, a branch of Chaitanya Math, where they camped for the day.

After ablutions in the Sea, the devotees went with Samkirthana Procession to visit a number of temples associated with the memory and Anecdotes of our beloved Lord Sri Chaitanya Mahaprabhu, Who spent His eighteen years alongwith His associate devotees at Puri. First, our devotees visited the renowned Sri Jagannath Temple, After invoking other gods within the temple compound and honouring Mahaprasadam from the Anandabazar our people visited amidst Samkirtana Procession Jagannath Vallabha Temple, Sri Gangamata Math, Sri Gambhira, Siddha Bakul, Haridas Samadhi and Tota Gopinath Temple.

About 4 P.M. Sri Biswanath Das, Sri Srinivasa Ramanuja Das, the Mohanta of Emar Math, the famous richest Math in Orissa, Sri Radhanath Ratha, the editor of the 'Samaj' the daily of Orissa and others came to Sri Purshottam Gaudiya Math to pay their homage to Sri Acharyadeva. Exactly at 5 P.M. a grand Sankirtana Procession was led from Sri Purushottam Gaudiya Math which reached the Veda Bhavan at 6 P.M. where a number of Vedic scholars along with the members of the Reception Committee including Sri Viswanath Das and the Mohantaji of Emar Math received Srila Gurumaharaj with Vedic Chanting.

First, the Mahantaji of Emar Math as the president of the Veda Bhavan, welcomed the august guest with his short introductory speech. Next, Sri Biswanath Das spoke about the greatness and mighty mission of Srila Acharyadeva. Thereafter Sri Radhanath Ratha gave a most learned speech dealing with the great contribution of Sri Chaitanya Mahaprabhu and of the Gaudiya Math. It was a very impressive speech. He said that peace could remain on earth if people could follow the teachings of Sri Chaitanya Mahaprabhu. Srila Acharyadeva said:-- "I am very much moved at your love and affection towards us. Orissa having Sri Jagannath as the presiding Deity of the State is the Mukutamani (gem of the crown) of the earth. Sri Chaitanya Mahaprabhu spent His last 18 years at Puri. During those



years what He taught in His practical way of life is the final word to unfold the mystery of human life--to have that great spiritual food, one day or other, whole world will hungrily beg for nourishment and will knock at your door. That is the best food that we have to give to the hungry world," The Samaj", most leading, Oria Daily gave about one full page covering of this reception.

### **Kovvur**

From Puri we went to Simhachalam and after Simhachalam our next visit was Kovvur where on our arrival a large number of devotees including the elite of the town received Srila Acharyadeva with hearty reception.

Thereafter a Samkirtana Procession was led through the main thoroughfares of the town, terminating at Sri Ramananda Gaudiya Math, a branch of Sri Chaitanya Math where a grand meeting was held at the prayer Hall of the Math. Here devotees had ablution in the holy Godavari. Next, after visiting the famous Sri Pana Nrishinga Temple at Mangalgiri our Special Train reached Guntur.

### **Guntur**

Soon our Special Train reached Guntur Station hundreds of enthusiastic devotees of our Guntur Gaudiya Math, a branch of Sri Chaitanya Math including the elite of the town most warmly greeted Srila Acharyadeva by profusely garlanding him and many fell in prostration at the feet of Srila Acharyadeva. The party was taken to Sri Gaudiya Math in a grand Samkirtana Procession covering about one and a half mile route. The pilgrims were moved at the enthusiasm and the loving devotion of the people of Guntur. In the evening, a meeting was arranged at the Prayer Hall of the temple which was largely attended. Srila Acharyadeva and also other Swamijis spoke.

Our Andhra pilgrims joined our tour some of them at Kovvur and others at Guntur. Our Special Train left Guntur on the 12th night for Madras.

## Reception in Madras

On the eve of the arrival of our Special Train in Madras, a strong Reception Committee under the Chairmanship of Sri T.Venkatadri, Retd. Justice of Madras High Court was formed and under the auspicious of Reception Committee a meeting was arranged in which Sri K.L.Narashimhan, Chairman of the Railway Rates Tribunal (Former Chief Justice of Orissa and Bihar and Member of Law Commission) was to preside. And Sri K.S.Narasimhan, Commissioner of H.R.E. and Sri P.Thirujnanasambandham, Registrar of Madras University were the chief guests.

The Reception Committee included the following persons :

Sri T.Venkatadri, Retd. Judge of Madras High Court; Sri S. Parthasarathy, Retd. Commissioner of Police; Sri K.Srinivasan, M.A., P.R.O. S.Rly.; Prof. Dr. R.N.Sampath; Sri R.Srinivasan, Supdt. S.Rly.; Prof. K.Vasudevan; Sri Janakiram, C.C.S.S.Rly., Dr. Bhaskaran, M.B.B.S.; Sri N.Venugopal, Assistant Director, All India Handicraft Board, Govt. of India; Dr.T.G.Sundaram. Dr.V.Ramamurthy; Sri K.R.Srinivasachari, M.A., (Trustee of Parthasarathy temple); Sri A.K.Bose, Director & General Manager of Wheel & Rim Co.; Sri K.A.Ramachar, M.A.;Engineer; Sri K.G.Shenai; Sri N.Damodara Pillai, Engineer; Sri H.R.Mehra; Sri V.Rajagopalan; Sri Dhiren Dasgupta, Director, Madras Cine Laboratory; Sri Gopi Kamath; Sri K.Upendran, Officer Reserve Bank; Sri Rameshwar Agarwal; Sri P. Krishnamurthy of Southern Railway, Sri V.Sevakram, Sri Muralidhar, Sri Modi, Sri D.M.Rawal; Sri K.Parthasarathy; Dr. Baliga; Sri T.S.Narayanaswamy, Sri Surendra Agarwal, Sri Sundaraj, L.I.C. and Sri Ashoke Goel.

The Special Train reached Madras at about 3-30 P.M. on the 13th May. The enthusiastic crowd in a large number since long have been awaiting at the station to receive His Holiness. On the arrival of the train His Holiness Srila Acharyadeva was duly received with Purnakumbham at the Station and soon His Holiness was taken to Sri Gaudiya Math along with other Swamis by cars and the pilgrims were taken by special buses

to the Math, where hundreds of devotees were enthusiastically awaiting to greet their beloved Acharyadeva. A warm reception was given at the Math and immediately a grand meeting took place. The Math was flooded with streams of devotees who poured into the Math ceaselessly.

### **Grand Samkirtana Procession**

Just after the conclusion of the meeting a Grand Sri Krishna Nama Samkirtana Procession was started from the Math towards the famous Sri Parthasarathy temple in Triplicane followed by an elephant, Band Party, colourful flags and festoons, with electrical lights lit by dynamo, several Bhajan Parties of the city and enthusiastic surging eager crowd in thousands. It was a very long procession with several groups of Bhajan parties singing melodious Kirtan accompanied by various musical instruments. In the forefront of each group there were either the Portraits of Vaishnava Acharyas, or the Deity carried on chariots, which were also electrically illuminated. Huge portraits of Sri Ramanuja and Sri Madhavacharya along with that of Srila Prabhupad, Srimad Bhakti Siddhanta Saraswati Goswami Thakur, Sri Radha-Krishna and Sri Chaitanya Mahaprabhu were tastefully decorated with flowers and electrical lights. Thousands of people led by saffron cloth Sanysis and Brahmacharis chanting Divine Krishnanama was a spectacular sight. Srila Acharyadeva was taken in an open beautifully decorated Car. Our Bhajan party was accompanied by fourteen Mridangams and equal number of Kasara, Ghanta, Karatal. Other groups such as Abhedananda Bhajan Mandali, led by Dr.V. Ramamurthy and Sri Ramanuja Bhajan Mandali, Gauranga Bhajan Mandali, Mahamantra Bhajan Mandali, Panduranga Bhajan Mandali, Andal Bhajan Mandali and several other Bhajan Mandalis created a divine atmosphere all along the route. Hundreds of colourful flags and festoons began to fly in the air, hundreds of instruments began to play, their sound reaching the sky—it was a spectacular sight—The Procession went through the most crowded and busy roads. When the Procession reached at the gate of the Parthasarathy Temple the Priests and the Trustees, of the temple received Srila Acharyadeva with full temple honours reciting Veda Hymns with offering Purnakumbham, next he was conducted to the Sanctum Sanitorium of the temple where the head priest tied a



Silk Head-Gear on the head of Acharyadeva as a mark of respect and special Puja was performed to the Deity.

Below, we produce the report of the meeting that was published with a Photograph by 'The Hindu'.

**The Hindu—Monday, May 14-1973**  
**Chaitanya's Religion of Devotional Love**

"The simple philosophy of love and devotion to God was the ultimate reality to any change in social structure, said His Holiness Bhakti Vilas Tirtha Goswami Maharaj, President Acharya of Sri Chaitanya Math and Gaudiya Maths.

Speaking at a reception accorded to him this evening at Sri Gaudiya Math, Royapettah, he said that Chaitanya had given a religion of devotional love which resuscitated the social structure in Bengal five centuries ago. Chaitanya had accepted the authorities of the Vedas and Vedanta but various interpretations made by his predecessors like Sri Sankara and Sri Ramanuja were not acceptable to him. He based his religion on Srimad Bhagavata, the original commentary on the Vedas.

Analysing the conception of God, he said according to Chaitanya the best form he assumed was the human role. The Supreme being was not an abstract reality but endowed with infinite energy, attributes and beauty. The love of God alone brings all good and uproots human miseries. Only an approach without any self-aggrandizing motive of enjoyment or salvation could bring about peace and a better social order."

As part of the Centenary Celebrations of Srimad Bhakti Siddhanta Saraswati Goswami Thakur, founder of Sri Chaitanya Math and Gaudiya Maths the present Math chief has programmed a pilgrimage of the country. He arrived in Madras this morning with an entourage of 500 pilgrims.

Mr. R. L.Narasimhan, Retd. Chief justice of Orissa and Bihar who presided, said the religion of Chaitanya was for the masses.

Sri B. S. Asram Maharaj, Sri B. B. Govinda Maharaj, Bhagavat Maharaj and Mr. P. Thirugnanasambandan, Registrar of the Madras University spoke on the various aspects of Chaitanya's religion and on the steps followed to propagate the ideas.

Prof. R.N.Sampath welcomed the gathering. Mr.K. Srinivasan, Secretary of the Reception Committee proposed a vote of thanks.

Later, a procession was taken out from the Gaudiya Math to Triplicane with illuminated idols of Gods, the devotees singing Bhajans."

All other dailies of Madras also covered this news.

## **THE AMRITABAZAR PATRICA**

### **Mayapur Sanyasi Visits the South**

"It was on the Falguni Purnima Day, the 7th March 1918, Srimad Bhakti Siddhanta Saraswati Goswami Maharaj established Sri Chaitanya Math at Mayapur the sacred place where Lord Sri Chaitanya was born.

The followers of Sri Chaitanya Math, Mayapur, are well known as Gaudiya Vaishnavites. With the passing of years, their number has been increasing, thanks to the constant endeavour of His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj, the present President Acharya of Sri Chaitanya Math and its branches Sri Gaudiya Maths all over India. He is a great disciple of Srimad Bhakti Siddhanta Saraswati Maharaj, the founder of Sri Chaitanya Math.

Those who have visited Mayapur, in West Bengal, in the fifties may not be able to recognize the place of Pilgrims now vibrating with many-sided religious activities. A cluster of temples has sprung up and a big number of devotees have settled round Mayapur. Truly speaking, Srimad Bhakti Vilas Tirtha Maharaj has re-vitalised the Vaishnava monastic life.

On many occasions, His Holiness visited most of the places of pilgrimage all over India. South India which is the home of Vaishnavism and Vaishnavite Saints was visited by him quite a number of times. On every occasion, he was greeted by most talented people including distinguished judges of High Court.

The birth centenary of Srimad Bhakti Siddhanta Saraswati Goswami Maharaj, well known amongst his disciples as "Prabhupad" falls on February 6, 1974. His Holiness has drawn up an ambitious programme to celebrate his Guru's birth Centenary in the most fitting manner. The programme has a continuous duration of a full one year.

As a part of the programme very recently Srimad Bhakti Vilas Tirtha Maharaj with his party arrived in Madras by a special train. On his way, he with his party of Bhaktas, numbering 500 visited Bhubaneswar, Puri, Kovvur, Guntur, Mangalgiri and Vijayawada. On arrival at Madras, His Holiness was accorded a grand welcome at Madras by a large and distinguished gathering of devotees. The same evening heading a huge procession of Bhaktas he visited the Parthasarathy Temple—one of the mighty Vaishnava Shrines in the South. Srimad Bhakti Vilas Tirtha Maharaj was welcomed with lusty cheers and received with full temple honours. It was an unprecedented sight. Undoubtedly this event will be remembered by people in the years and decades to come"—Amal Ghose.

### **Towards South**

On the 14th whole day the pilgrims had their happy drives in sight-seeing of Madras city and at night from Broadgauge to Metregauge we had to board ourselves for the southern phase of our journey. Southern Railway provided fine Metre Gauge Train consisting of twelve Bogies which started from Madras Beach Station. We had to face a little difficulty for accommodation from Broadgauge to Metregauge, but the devotees gave their full co-operation and made themselves adjusted. Considering the age and also health of our Srila Acharyadeva and as it was every where people in thousands were pouring in to welcome us and practically we were not able



even to a little time for resort to Srila Acharyadeva which was most essentially needed provide therefore we had to stop him at Madras for rest. And only to few selected places we had to take him.

The Commissioner of Hindu Religious Endowment of Tamil Nadu issued a circular to all the concerned temples to receive us, with full temple honours.

Therefore in all the temples in Tamilnadu we were cordially received and there were special arrangements for the darsan of the Deities and special Puja was performed to the Deities in honour of our Party. So, after visiting Chidambaram, Kumbhakonam, Tanjore and Rameswaram our party came to Madurai and in all those temples special arrangements were made by the executive officers, as they were instructed by the Commissioner of H.R.C.E.

### **Reception at Madurai**

After Rameshwaram we came to Madurai. As our readers are aware, previously too, when Srila Acharyadeva visited this place, people in thousands heartily received him with great pomp and grandeur and listened to Srila Acharyadeva to their heart's content. But as it were, as thirsting souls soon they heard that we would be visiting the famous Minakshi Temple of Madurai, the Astika community of Madurai particularly our most affectionate Sri N.V.C Natarajan Chettiar most earnestly begged Srila Acharyadeva to visit Madurai. So at the earnestness of the people of Madurai, Srila Acharyadeva specially came from Madras to Madurai and joined the party.

On the 18th morning, Srila Acharyadeva arrived at Madurai Station, a large of crowd was awaiting before hand, to greet him and there was adequate Police Bandobast. Soon Srila Acharyadeva got down from the train, he was cheered by hundreds of devotees and after the warm reception with Purnakumbham at the Station he was seated on a phaeton. Oh! what a wonderful enthusiasm! People started dancing with singing the Glories of God. Particularly a miracle happened that after two months of scorching summer, suddenly previous night Madurai experienced heaviest rains and at daybreak the temperature became very pleasant. So people

could realize the blessings of Srila Guru Maharaj. The picturesque Procession started from the Station. It was led to the famous Minakshi Temple. This was a sight for gods. Anyhow we don't have any adequate language to express the feeling of joy of the devotees, but we have got one satisfaction, that we could take the film of the entire Procession. Therefore devotees will realize what a warm depth of love the Astika people of Madurai have got for Srila Acharyadeva.

On arrival at the gate of Minakshi Temple, Srila Acharyadeva was received by the Executive Officer alongwith the temple trustees with full temple-honours.

A grand meeting was arranged in which several Welcom Addresses were presented to Srila Acharyadeva on behalf of different Associations of Madurai.

Sri N.V.C.Nataraja Chettiar became the host of entire party and he bore the entire cost for the reception of Srila Acharyadeva by spending a few thousands.

Srila Guru Maharaj returned back to Madras from Madurai and the party left for Trivandrum.

### **Trivandrum**

On the 19th by 2 P.M. we reached Trivandrum. On our arrival the Secretary of Sri Abhedashram alongwith many devotees received the Swamijis with garlands and cordially invited them to receive a Reception at the Ashram which they had arranged. At 5 P.M. as usual, amidst the Samkritana Procession our people left for the darsan of Sri Anantapadmanabhaswami. The local newspapers already announced about this procession. So while we were going through main thoroughfares of the city hundreds thronged to witness the colourful Procession.

After the convenient darsan of Sri Padmanabhaswami our party was led to Abhedashram, where devotees of the Ashram greeted us. In the beautiful hall of the Ashram the meeting was conducted which continued upto 9 P.M. Next night also another meeting was held at the same hall when the Documentary Film of the Golden Jubilee of our Mayapur was also screened.

### **Kanyakumari**

As we had previous arrangement, early morning in Reserved Buses our people left for Sri Kanyakumari (Cape Comorin) and there had the ablution at the sea and also convenient darsan of the temple. By evening they came back to Trivandrum and our Special Train left at night 9 P.M. for Srirangam.

### **Srirangam**

On the 22nd early morning by Reserved Buses devotees left for Srirangam from Trichi Junction. First they had their ablution at the holy river Cauveri and from there in a Samkirtana Procession they came to the famous Sri Ranganathaswami Temple. On the way, devotees visited the Foot-prints temple of Sri Chaitanya Mahaprabhu.

As we have mentioned, there was an order from the Commissioner of H.R.E. so we were received with temple-honours.

### **Kanjeevaram**

We reached Kanjeevaram by 10-30 A.M. on 23rd and as usual in a Samkirtana Procession we visited both the temples of Kanjeevaram viz. Sivakanjee and Vishnukanjee and the temple authorities made special arrangements for our convenient darsan. The Presiding Deity of Siva Kanchi is Lord Siva and that of Sri Vishnu Kanchi Lord Vishnu Varadaraj. From Kanjeevaram by night about 10 P.M. we returned to Madras Beach Station. And once again we changed ourselves from Metre Gauge to Broadgauge and the very night we proceeded for Bangalore, where a unique reception was awaiting Srila Acharyadeva. Srila Acharyadeva accompanied us from Madras to Bangalore.

### **Reception in Bangalore**

Our affectionate Sri T.S. Raghavan M.A. after his transfer from Madras to Bangalore, since last several years he has been insisting upon the gracious visit of Srila Acharyadeva to



Bangalore. This time when we programmed the route of our Special Train, several devotees of Bangalore particularly Sri J.R.Patel, Sri V.Dinadayalu Naidu, Ex-Mayor, Sri T.S.Raghavan, V.S.Bhatnagar approached us and on their request we have included Bangalore too in our programme. They formed a strong Reception Committee to receive Srila Acharyadeva and the party.

On our arrival at Bangalore city station, at about 10 A.M.the members of the Reception Committee alongwith others received Srila Acharyadeva and profusely garlanded. At 5 P.M.amidst a colourful Samkirtana Procession Srila Acharyadeva was taken in a beautifully decorated open car. The Procession was led through the main thorough-fares of the city when hundreds of people on both sides of the road thronged to witness this colourful Procession. The Procession was terminated at the Chamber of Commerce Hall when with temple-honours and chanting of Veda Mantras and Purnakumbha Srila Acharyadeva was received. Thereafter Srila Acharyadeva was taken to the Hall where a grand meeting was held. Sri A.R.Badrinarayana, Education Minister was invited to preside over and Sri T.S.Rajam of TVS as chief guest. Sri V.Dinadayalu Naidu, ex-Mayor, the Chairman of the Reception Committee read out a Welcome Address and then it was presented to Srila Acharyadeva in a beautiful sandalwood casket. We had two days' function in which Justice Sri Gopi Vallabha Iyengar and Dr M. P.L.Sastri, a great educationist also spoke. The meeting was largely attended with high officials and highly learned cultural people of Bangalore. All the Dailies of Bangalore gave wide publicity and focussed the news with illustrations. We produce below the report of the Deccan Herald.

**The Deccan Herald, Friday, May 25, 1973**  
**Lack of Aim ,Bane of Mankind**

Man was today lost in a world of science and technology, the miracles of which had made him helpless. This loss of a sense of direction was responsible for most ills of mankind today, said His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj of Sri Chaitanya Math and Sri Gaudiya Maths to day.

He was addressing a gathering of devotees at the Chamber of Commerce Hall here.

Recalling the critical state of India in the 16th century His Holiness said that when there was darkness and loss of faith, Sri Chaitanya Mahaprabhu showed the way to the ignorant and the down-trodden. He taught mankind that Namasankirtan(sound) takes man to divinity.

Lord Krishna had once said that God comes on this earth when evil predominates. This message could help man realize the ultimate, through Bhakti. In today's world man needed more than comforts; he needed spiritual guidance to show him the way, His Holiness said.

Earlier, after invocation by Smt.Yadugiri Devi, Mr.Deendayal Naidu welcomed the Swamiji on behalf of the citizens of Bangalore and presented an Address and casket to his Holiness.

Mr.M.P.L.Sastry, who was the chief guest said that though man had conquered time and space, he had not been able to build 'Man' the Divine. This was what Sri Chaitanya Mahaprabhu had set out to do nearly four centuries ago and he had come to Karnataka, (Pampa-near Tungabhadra). It was a matter of gratification for the people of Karnataka that four centuries later His Holiness had come to Bangalore to convey his teachings to us, he added.

On arrival in the city, at 10 a.m. a Reception Committee headed by Mr.T.M.Rajam received His Holiness and his 500 devotees at the city Railway station. There was a procession from the station to the venue of the meeting.

His Holiness is on a tour of India with his devotees to propagate the loving devotion of Sri Chaitanya Mahaprabhu during the centenary celebrations of his Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur, the founder of Sri Chaitanya Math and Sri Gaudiya Maths.

There will be another meeting tomorrow at the same venue at 6 p.m."

We were moved at the warm reception that was given by the citizens of Bangalore. We have got no adequate language to express our thanks to the members of the Reception Committee particularly to Sri Deenadayal Naidu, Sri J.R.Patel, Sri V.S.Bhatnagar, Sri K.Parasurama, Sri T.S.Raghavan and others who were the moving spirit behind it. Sri J.R.Patel who was the Secretary of the Reception Committee left no stone unturned to make this function a grand success. There were also two more sittings, one at the house of Sri J.R.Patel and other one at the house of Sri K.Parasuram. The Reception Committee members became the host and also they donated some amount for Dharma -seva. The Bangalore reception will be ever green in the memory of us as well as of the pilgrims.

Considering the age as well as his health, we had to insist upon the return of Srila Acharyadeva to Calcutta after the visit of Bangalore.

### **Tirupati**

Our special train left Bangalore on the 28th night and reached Tirupati next morning by 9-30 A.M. No doubt we wrote quite in advance to the Executive Officer, T.T.Devasthanams for the accommodation of our people on the hill for two days to stay. It was Saturday and Sunday and being a festive day there was heavy flow of devotees to the Tirumalai. And people were stranded without accommodation. It became a great problem for the Devasthanam to give us sufficient lodging for our entire party. We were also in a dilemma-how to accommodate the entire people for two days in the hill? Upto 12 noon there was no solution. Devasthanam could provide finally only few cottages that too at different corners. At last we had to take recourse to the feet of Srila Prabhupad when a miracle happened. Just then a person came from the hill and hearing about our plight he said that being Saturday and Sunday there was a school which could be provided for us. It was very close to the temple. And immediately it was decided and the Dy.Executive Officer of the temple was kind enough to tell to the Supdt.of Devasthanam Transport to make immediate special



arrangement to take us to the hills. And without loss of time our entire party was transported to the hills. And no sooner we entered into the school heavy showers with storm poured in. If we were late by even two minutes, all of us would be have endrenched and beddings etc. would be spoiled. The entire school was given to us which had sufficient accommodation for our party with all facilities. All the people of our party felt the divine hands of the Lord particularly when rain stopped at the hours which were fixed by the Devasthanam for our special darsan of the Deity. We are very thankful to the Deputy Executive Officer who made special arrangement for our darsan to the Lord and fixed one and half hours from 7 to 8-30 p.m. exclusively for our party. The temple attendants looked for our convenient darsan of the Lord.

At night we had Bhajan and discourse. And our pilgrims were extremely happy to have by Darsan convenient of the Lord and also best accommodation on the hills.

For our down journey from the hill also, there was special arrangement of the transport. At the down Tirupati our pilgrims had the darsan of Sri Govindaraj temple.

## **Bombay**

On the 27th night our special Train left for Bombay expecting to arrive at Bombay on the 29th morning. We had a grand reception arranged at famous Bharatiya Vidya Bhavan. But due to abnormal delay of our train we reached Bombay at late hours of the night on 29th and missed our Bombay reception, which was most regrettable. The Southern Railway authorities kept the punctuality of running our special train but South Central Railway particularly over the zone of Andhra caused this disturbance. Press reporters came and took the photographs and also news which was published next morning. On the 30th June whole day our people went for sightseeing of Bombay in 8 reserved Buses. We had a fine meeting at the famous Sri Lakshmi Temple.

On the 30th midnight our special train left towards Dwaraka. And on the 31st night about 10 P.M. we reached Viramgam where once again we had to change from Broad Gauge to Metre Gauge Train for journey upto Agra. And the

same night we left for Dwaraka. We reached Dwaraka at the evening hours of 1st June.

### **Dwaraka**

It was most surprising that at midnight, suddenly a heavy shower poured in; people were telling that after two years they experienced such a heavy shower which brought a great relief to them from suffering due to the scorching sun. Next day we felt a very pleasant weather, many of our pilgrims were afraid that they had to suffer due to heat over the western zone of our country and many of them desired to cancel their journey over this zone. But it so happened practically we could not feel sultry weather at all. Everywhere we experienced pleasant weather.

So early in the morning as usual in a Samkirtana Procession, we started from the station to visit the famous Dwarakadhisha Temple which is about a mile from the station. Hearing our Bhajan with the playing of fourteen Mridangams and necessary instruments as if the people of the whole town thronged to join us with curiosity observed the passing of our Procession of such a big party. To our good luck we had the finest darsan of the Lord just when the temple was opened for the day with performance of Mangal Aratrika. After the darsan we went for our ablutions at the Gomati River which is flowing hard by the temple and we had also another bath at the confluence of the Gomati and the Sea. After the bath, once again we had very pleasant darsan of the Lord. We had also darsan of Sri Baladevji Temple, Sri Pradyumna Aniruddha Temple, Sri Rukmini Temple, Satyabhama Temple, Sri Mahalakshmi Temple, Sri Devaki Vasudev Temple, Sri Nrsinghadev Temple, Sri Gomatimata Temple and Sri Radharani Temple. After visiting all these temples, we came back to our train and after honouring Mahaprasadam, our train left for Ohka to visit Bhet Dwaraka. It was a journey of an hour. After walking about half a mile from the station we got into the boat to cross the bay water of the sea and then to the otherside which is known as "Bhet Dwaraka". It is a small island surrounded all round by the sea. As usual in a Samkirtana Procession we went to the temple and had the Darsan of Sri Krishna in the Main Temple and in other rooms we could find Sri Balaram, Sri Madhava Roy, Devaki

Mata, Purushottam, Pradyumna and Ambika. And there is also a temple dedicated to Satyabhama. On the first floor of this temple there is a small museum where a map is kept which mentioned as 'Sonar Dwaraka'. About one mile distance off there is a place where Sri Krishna killed 'Sanka chuda'. It is the belief that Sri Sudama Vipra met Sri Krishna at this 'Bhet Dwaraka'.

### **Porbunder**

After visiting Dwaraka our next visit was Porbunder where our special train reached on the 3rd June, at about 11 a.m. In the afternoon as usual in a Samkirtana procession we went to the famous Sudama Temple. This is a fine town on the seashore and this is the place of Gandhiji's birth. When we were proceeding through the main thoroughfares of the town hundreds of people stood in line on both the sides and a large number of them followed us upto the Sudama temple which is a fine temple and very inspiring, particularly it reminded us how Krishna was kind and gracious to His earnest devotees. Actually tears rolled down our cheeks when we recollected the episode of Sudama Vipra, his meeting with Sri Krishna. Hope built its nest in our heart that as destitutes we are, yet we have got chance to receive the grace of the Lord unto our deliverance. We had a long discourse at the spacious hall of the temple which was attended by a large crowd. Thereafter in a Samkirtana Procession we went to see the birth place of Gandhiji, where the authorities cordially received us and showed the places. They insisted upon our performance of Bhajan and discourse. We did so, then with the same Procession we went to the sea-shore and back to the station. The whole town was steered up by our Samkirtana Procession, and to the eager devotees we distributed Printed Booklets containing our aims and objects.

### **Prabhash Tirtha**

Our special train left Porbunder at about 11p.m. (night) reaching Veraval next day morning 8 a.m. In reserved buses and Jatkas we left for Prabhash Tirtha and also to Somnath temple. We had our ablutions at Prabhash Tirtha. And then we visited Sri Surya Temple, Sri Pandava Temple, Gita Bhavan and



Sri Balaramji Temple and then we came to visit the Somnath Temple.

### **Nathadwar**

We reached Nathadwar Railway Station at about noon and after honouring Mahaprasadam we left in our reserved buses to have the darsan of Sri Nathji which is about 12 K.M. from the station. In the absence of the Executive Officer, the Deputy Executive Officer received us and led us to the temple, where we had Bhajan performance and a short discourse. A large crowd gathered there to have the Darsan of the Lord, yet due to the special care of the authorities of the Temple we had very convenient drasan. Ah! this is a wonderful and most charming Deity of Lord Krishna, particularly when we perpetuated the episode of Sri Madhavendra Puripad to whom this Deity appeared in dream and also was installed by him on the Mount of Govardhan. Subsequently due to Mohammedan invasion the Deity was taken from Vraja to this place. Originally, it belonged to the Gaudiya Vaishnavas but now it is worshipped by the Vallabha Sampradaya.

We had our Bhajan here. On behalf of the temple we were given plenty of Prasadam which would be of a few hundred rupees:

I received here a telegram from Srila Guru Maharaj which mentioned that "one who has got great spiritual virtue, he luckily can have the gracious Darshan of the Lord Srinathji." Really we were very much impressed and felt ourselves blessed to visit this great God. I also received here a blissful letter from my divine master.

### **Udaipur**

Our train left Nathadwar in the late hours of night for Udaipur. On the 7th June, we hired more than 100 Tonghas and our people went for sightseeing in Udaipur where there are many historical monuments and they had also Darsan of several temples there, such as Sri Jagadish temple associated with the memory of Mira Bai, and other temples.

## **Pushkar Tirtha**

After a few hour's halt at Chitoorghar our special train came to Ajmeer; and at the early hours of 8th June in Special reserved buses we left for Pushkar Tirtha from Ajmeer Station. It is a very famous Tirtha where Brahma desired to perform the Yajna and threw a Lotus from the Brahma-Loka, The flower fell on the spot and since then, it has become a great centre for pilgrimage. Even Devatas from heaven and the Rishis and Maharishis from time immemorial pay their visit and have their ablutions in the existing Tirtha and the devotees climb the Hill to have the darsan of Savitri Temple. There are very many temples dedicated to Brahma. Varahadeva, Astapadeswar, Gayatri Devi and Ranganathji.

## **Jaipur**

After the visit of Pushkar Tirtha, our special train took us to Jaipur, where famous Sree Govindaji Temple and Sri Gopinathji temple are the great attractions for the pilgrims and no doubt the picturesque city for the visitors. On the 9th June early morning in a Samkirtana Procession we started from the station for visiting the temples. When our procession was proceeding people in hundreds came out from their doors and joined us. Finally it became a grand long procession with enchantment of Sri Krishna Samkirtana. First we went to Sri Govindaji's temple which is within the compound of the palace. The temple belongs to our Gaudiya Vaishnava Sampradaya. With great joy we performed Kirtana here and a long discourse was given when hundreds of devotees who all came for the Darshan of the Lord listened to us with rapt attention. We had a wonderful, blissful darsan of the Lord. The Deities Radha Govinda were originally installed by great Sri Rupa Goswami at the famous Govindaji temple of Vrindavan. During the tyrannical oppression of Aurangazeb upon Hindus, the Deities were taken to this place by the Hindu king of Jaipur state.

After visiting the Govindaji temple we also visited the Gopinathji temple.

Here we felt unbearable heat; so quickly we went back to the station and wanted to leave the place before the scheduled departure of the train. But to our surprise, suddenly a piece of cloud appeared in the sky and within an hour there was a heavy downpour of rain, flooding the streets with knee-deep water. Not only our pilgrims but the local people also felt great relief and in the after-noon our pilgrims enjoyed a very happy sight-seeing; while we were visiting the town many people remarked that it was Sadhus' arrival and also their performance of Kirtan brought, this rain. Many persons gave us flowers and fruits with these remarks.

### **Agra**

Our special train halted for a full day at Agra and many went to see the Taj, etc., but we spent a quiet day after having our ablutions in the Holy waters of the Jamuna. Here, finally we changed ourselves from Meter Gauge to Broad Gauge train—the train which actually was provided to us at Howrah Station. From Agra we came to the most glorious land of Sri Krishna i.e., VRAJA.

### **Vraja Mandal**

We halted for 3 days for visiting the Vraja Mandal. On the 12th June early morning our people left in eight reserved buses for visiting several places of Vraja Mandal associated with the Leela of Sri Krishna, the Lord of Love transcendent. First we visited Gokula, the place where Sri Krishna, was brought up during His early childhood. We also saw the Dawji temple (Baladeva's temple) and then Brahmanda Ghat where Sri Krishna showed Viswarup to His mother Yashoda in the cavity of His Mouth. We came back to Mathura and visited the Birthsite of Sri Krishna and thereafter had the holy ablutions in the Yamuna. Then, after honouring Mahaprasadam, afternoon we left for Sri Radha Kunda. With Samkirtana Procession devotees made Parikrama of Sri Radha Kunda and Shyam Kunda and then we went to Sri Kunja Behari Math, a branch of Sri Chaitanya Math. The Radha Kunda is the holy of the holiest Tirta, where the most esoteric Leela of Sri Krishna with His predominated aspect Sri Radha took place. The place is the final resort for the Gaudiya Vaishnavas and all the



Goswamis of Vrindavan performed their Bhajan on the banks of the Radha Kunda. Then we came to Govardhan amidst Samkirtana, made Parikrama, visited different temples associated with Sri Krishna's Sports. For the night, the devotees halted here in a big choultry.

After the darsan of Barsan we came to Nandagram where on the hill we visited the temple "Nanda Bhavan". Sri Krishna and Sri Balaram were nurtured here during their boyhood before Sri Nandamaharaj finally settled at Vrindavan. This temple has got good artistic sculpture. There are many inspiring portraits all around the hall; in front of the temple with great inspiration we performed our Bhajan. Coming down the hill, we came to Pavana Sarovara and took the holy water on our head. On the bank of the Pavan Sarovara there is a Bhajan Kutir where great Sri Sanatana Goswami performed his Bhajan.

After completion of darsan at Nandagram our party left for Vrindavan which is about thirty miles from here and by midday we reached Vrindavan. We were accommodated at a beautiful Dharmasala. After honouring Mahaprasadam and a little rest our people went in a Samkirtan procession to visit number of places hallowed by the sweet memory of Sri Krishna in Vrindavan. First we went to Nidhuvan, then Savakunja, next, Imlitala, the tree under which Sri Chaitanya Mahaprabhu sat during His visit to Vrindavan. We visited RadhaDamodar temple, Bankubehari temple, Sri Madan Mohan temple and Sri Gaudiya Math, a branch of Sri Chaitanya Math. On the 14th June early morning our people went to have ablutions in the Yamuna and then went as usual in a Samkirtana Procession to visit many more temples in Vrindavan such as Govindaji temple, Gopeeswara Siva temple, Vamsiyat, Rasasthali, Gopinath etc. In the afternoon we went back Mathura and our Special Train left by 10 p.m. for Delhi.

### **Delhi**

We had two days' very fine programme at Delhi on the 13th and 14th, a Procession was organised which had to be led from New Delhi Rly. station to the famous Delhi Kalibari. But unfortunately due to Western Railway's mistake our programme could not be maintained as per schedule and we

were very much disturbed, We lost a day the procession had to be cancelled. Anyhow, we tried to participate at the reception meeting which was arranged on the 14th afternoon. About a dozen of Swamijis leaving the party at Mathura went in advance to Delhi, and conducted the meeting. It was a very grand meeting attended by a large number of intelligentsia. The meeting was sponsored under the auspices of Hari Sabha, and it was presided over by Sri S.P. Sen Varma, former Chief Election Commissioner of India.

Our pilgrimage special train with the pilgrims reached New Delhi station about 2 A.M. of 4th night. On the 15th in eight reserved buses they went round Delhi on sightseeing. And at 6 P.M. our special train left for Hardwar.

### **Hardwar and Hrishikesh**

At Hardwar, on the way to Herki-Pandi Brahma-Kunda we first visited the Saraswat Gaudiya Math, a branch of Sri Chaitanya Math and as usual in a Samkirtana procession went to Brahma Kunda. We had our ablutions.

From Hardwar about two miles away there is a place known as Khankhol. Here was the capital of Daksha-praja-pati. Here Satidevi, the consort of Shiva being unable to endure the insult to Shiva by her father, during the performance of Dakshayagna, ended her life. We visited this place.

In the evening our people enjoyed the fine scenery of the Ganges and also the evening Aratrika of the Ganga Mata when thousands of people assembled to witness it. We stayed here for one and a half days.

After visiting Hardwar we went to Hrishikesh. This place is on the route of Badri-Kedar. The pilgrims felt great joy in the midst of its peaceful surroundings. The scenery of the holy hilly track is really attractive and suitable for meditative contemplation. From the Rly. station at a distance we saw the Laxman Jhoola and a temple with Murthis of Sri Lakshman and Druva.

### **Badrinath**

On the 18th June early morning in eight reserved buses we started our journey for Sri Badrinath. Just before getting

into the Bus I got a Telegram from Srila Guru Maharaj which said that "Your journey for Badrinath will be great test. Meet the difficulties without perturbation. Srila Prabhupujya will save. Anxiously awaiting return news." Our first phase of the journey was very enchanting and we happily spent the day. Reaching Pippleshkottli at forenoon it was arranged to stay for the night. At night in the next day we proceeded further towards Badri. If we could halt for the night at Joshi Math much hardship we could avoid. Anyhow by God's Grace we reached Badri at the noon of 19th. Our Pandaji who is the most influential man of Badri made best accommodation for all our people; soon Prasadam was also prepared. As we could not have the darsan of the Lord before 4 p.m. we desired to have our Prasadam (meal) after the darsan. But some of the pilgrims became annoyed. Unfortunately even here after visiting so many pilgrim centres in association with holy persons they could not realize the true significance of this pilgrimage. People even at this holy centre looked to their bodily comforts. Exactly at 4p.m. amidst the Samkirtana Procession we proceeded towards the temple and while we were making Temple Parikrama the head priest of the temple joined with us. We had the most gracious darsan of the Lord. Ah!, how fortunate we were indeed! By the unreserved Grace of Guru and Vaishnavas we had the darsan of the Great God. Wonderful inspiration we received. At night as well as next day morning also time and again we visited the temple. Next day at about 1 p.m. we took leave from the Lord for our return journey. The Lord was so great that He wanted to give a good lesson and to make people to perpetuate Him solely at least for a few hours on the way. Due to heavy showers suddenly a big piece of mount came down blocking the road altogether. Here it was raining and we were at such a position, neither we could proceed in front nor we could go back. About one and a half days we were stranded. no pilgrims had other go but to sing the Glories of God, and they realised their great mistake that they committed. Here they begged pardon of the Sadhus. It gave a wonderful significance which we actually wanted to experience in life and we understood now only the significance of the telegraph of our Guru Maharaj which we received just before our Badri journey.

This incident actually fed our aspiring soul much which we welcomed. And it is fact that due to Sri Guru Vaishnavas Grace



we were saved from the peril of life because the big rock fell before our eyes.

### **Naimisharanya**

Our special train reached Naimisharanya station by the midnight of 25th June. On 26th morning in a procession from the railway station we proceeded towards Chakra-Tirtha, the rim or circumference of the wheel created by Sri Brahma from his mind was broken here as described in the Vayu Puranam. We had our ablutions in the Kunda and went to the famous Lalitadevi temple. We came to know that every Amavasya day about a lakh of people visit this temple. Next we went to Vyasa Gadi. It is the belief that Sri Vyasa-deva wrote Mahabharata sitting on the spot. Near Vyasa Gadi there is a place of Sata Rupa Manu where he came to after the renunciation of the world.

On the eve of this Kaliyuga for acquiring religious merit, 60,000 Rishis assembled here in attending a Yagna but chance by having met Sri Suta Goswami, the luckiest disciple of Sri Sukadeva Goswami, they chanced to listen to Srimad Bhagavatam which is the Quintessence of all sastras. The Srimad Bhagavatam which we read is the utterance of Sri Suta Goswami to the sixty-thousand Rishis here. This is the holy of the holiest places on earth.

There are many other places such as Hanuman Gadi, Pandava Tila, Sri Ramachandra's Tila, Nabhi Gaya. Here flows the holy river Gomati. Here we have Sri Parmhamasa Gaudiya Math, a branch of Sri Chaitanya Math.

### **Ayodhya**

Our Special Train reached Ayodhya at the early morning of the 27th June. In a long Samkirtana Procession with all devotees we first went to Sarayu river and after ablutions we came to visit different places associated with the Anecdotes of Bhagavan Sri Ramachandra. First, we saw the Hanuman temple and then Sri Kanaka Bhavan, Sri Ramachandra's Palace and after visiting many more temples we finally went to the Birth site of Sri Ramachandra; Devotees were inspired in

memory of Sri Ramachandra at the same time they were pained at heart that even after independence, the Birth site of Sri Ramachandra, could not properly be restored-where a mosque was constructed by the tyrant Moghal ruler Babar.

### **Prayag or Allahabad**

After visiting Ayodhya our Special Train arrived at Allahabad station by the night of 20th June. At the early morning in Special Buses our pilgrims left for Prayag Kshetra. We all bathed in the holy confluence of the Ganga and Yamuna and hidden Saraswati and many performed the rites on the sandbank of the river. Some offered their hair. Then we went to the Akshaya Vata which is inside the Fort on the bank of the Yamuna. Next, we went to Bharadwaj Ashram.

### **Varanasi or Kasi**

Our special train reached Varanasi station by the night of 28th and in the early morning of 29th by special buses we left for ablutions at the Holy Dasaswamedha Ghat, where Brahma had performed aswamedha sacrifices and where Bhagavan Sri Chaitanya Mahaprabhu taught His dearest disciple Sanatana Goswami, the doctrine of Achintya bheda-abheda. After our ablutions in the holy stream of Ganga we went to the famous Viswanatha Temple and after the Pooja there, we visited the Annapurna Temple. Many of the devotees went to see Tulasi Manasa Mandir.

### **Gaya**

We reached Gaya at 7 a.m. on the 30th June. This was our last phase of the 'All India Tour' in Special Train and immediately went to the Falgu river. There was a little water in which many of us took bath and many of the family devotees performed Shrāddha. On the bank of the river there are several temples of which the Vishnupad Temple is the Principal one. There is the Akshaya vata tree who got a boon from Sri Sitadevi for an ever-lasting life.

It is said that "Sarva Tirtha Govinda Charan" viz. all the Holy Tirthas are resting at the Feet of Sri Govinda. Therefore

our this Tour became a really significant one when at the conclusion of our Tirtha Yatra we stood before the Lotus Feet of the Lord and humbly made our panegyric for engaging us to the service of Achyutapaadapadma. Our Special Train left Gaya by the evening of 30th when hundreds of people were awaiting at the platform to greet us.

By the Grace of Srila Prabhupada and the Almighty God with flying colours most successfully after completing the tour we came back to Howrah. The joy was to the lip and devotees chanced to visit so many holy Tirthas in the accompany of Sadhus.

After the completion of the tour while I fell in Prostration at the divine feet of Srila Guru Maharaj he actually shouted with great joy: "Srila Prabhupad is always standing by your side. I shower his full Blessing upon you from your head to feet. You will be ever successful in all your acts in life." I saw his cheeks were flooded with joyful tears.

Further, during the itinerant this poorself got the following blissful letter dated 3 - 6-73:-

My most affectionate Yati Maharaj,

For the service of which Mahapurusha you have arranged this Special Train which is an adventurous act, he is always showering his blessings upon you.

Pioneers, Reformers always suffer. But suffering is not punishment.....

Observing, your enthusiasm and impetus I am extremely pleased. The Divine Power is the driving force behind you.

Your spiritual benedictor  
B.V.TIRTHA.

### **Sri Mayapur**

The devotees of South from Tamilnadu and Andhra Pradesh, were taken directly from Howrah Station by reserved



Buses to Sri Mayapur, the holy Birth place of Bhagavan Sri Chaitanya Mahaprabhu, where they stayed for two days. The enshrined beauty of Sree Mayapur enchanted them so much that all of them remarked "Sree Mayapur is really the Tirtha Raj in India where mind gets more concentration than in other holy places that they visited. It is really an ABODE OF PEACE."

We made coverage of about 20,000 K.M.journey including bus journey in visiting almost all the important Pilgrimage Centres and the principal cities and towns of India extending nearly two months to complete and it costed nearly Rs.3 lakhs of which about one and half lakhs were paid to the Railways alone.

We printed more than 50,000 booklets containing the teaching of Sri Chaitanya Mahaprabhu and these copies were distributed free of cost to the educated people in the cours of tour. wherever we went. Almost everywhere there were public meetings, discourses, Bhajan and Samkirtana Processions. We had also documentary film shows.

Wherever we went, everywhere local papers gave good coverage of the news about our tour and also All-India Radio gave very good publicity. The Samajam of Orissa, The Jugantar, The Amrita Bazar Patrika, The Ananda Bazar Patrika and The Hindustan Standard of Calcutta, The Hindu, The Mail and The Indian Express, The Dinamani, Ananda Vikatan, and Kalki of Madras, The Deccan Herald, and The Indian Express of Bangalore, Nava Bharat of Bomay, and other papers gave good coverage of our news. The Dinamani, the leading Tamil Daily of Madras brought out a supplementary with a dozen of illustrations. The Dailies of Delhi also covered the news. The papers from Lucknow and Kanpur not only covered the news. Some of the papers also published special articles on our Founder.

The Aurora Film Corporation of Calcutta provided camera men with 35 MM Film camera. Therefore we were able to take the movie, of the proceedings of our entire tour and also holy important shrines which run to about 10,000 feet film. And Sri Dhireen Das Gupta of Madras Cine Laboratory developed it and gave a print. which will be an asset and is shown to the public while we go on preaching tour.

## District-wise Preaching tour all over Bengal

Just after the completion of our All India Tour in a Special Train we had to make ourselves busy for Janmashtami which was celebrated with possible pomp and grandeur in all the Sri Gaudiya Maths as well as at our Headquarters.

Next phase of our programme was to go on preaching tour covering the district towns and other important towns of Bengal district wise. For this purpose we purchased a preaching van with a set of microphones and also equipped with a projector machine for showing documentary films.

First this itinerant party went to Burdwan district. Several meetings were conducted in different corners of the town and in educational institutions including one at Town Hall. Next the party after visiting Banpass, Guskara and other different towns of the district went further to the Birbhum district. There were several meetings conducted at Bolpur, Santineketan, the university town of Tagore Rabindranath, Rampurhat, Ekchakagram, Birth place of Sri Nityananda Prabhu, the Otherself of Lord Sri Chaitanya. And after visiting other places, the party proceeded towards the 24 Parganas district visiting Bangnam, Deganga, Berachapa, Kolapota, Diamond Harbour. There were three consecutive meetings at Basirhat Town Hall and everyday three to four thousand people participated. Next our party went to Midnapore district. At Kharagpur town several meetings were sponsored. One most dignified meeting was organised at the Indian Institute of Technology and other one at the local High School besides several other congregations. From there party went to Kesiari, Amarsi and several other towns. Everywhere the meetings were largely attended in thousands. Besides this three to four itinerant parties throughout the year toured village to village, town to town on preaching and everywhere there was very good response. One party spent about three months covering many towns of Orissa and another party toured for several months over different parts of Andhra Pradesh including Hyderabad, Karimnagar, Tenali, Rajahmundry etc.

## A Unique and Unprecedented Religious Conference in Calcutta

Here in Calcutta, to highlight the year-long Centenary Celebrations, the entire missionary energy was concentrated with invocation of the Supreme Blessings for an All-India basis Religious Conference in which the philosophers and devotees and the religionists were invited from all parts of India to participate and to give their deliberations. We were searching for an ideal venue and at its first consideration we thought of Maidan. But Srila Acharyadeva finally selected the Kalighat Park mainly as it would be close to our Sri Chaitanya Research Institute. Many of us to our naked idea felt it would not be so suitable but the divine will of Srila Acharyadeva really opened our eyes that there was a significance behind it and would create a history.

The Kalighat Kali Temple is a famous temple known throughout India, where goats are sacrificed. But the venue of the Centenary Conference of the great Vaishnava Savant of Chaitanya Vaishnavism was selected at Kalighat Park for inviting the people at large to sacrifice their animal-propensities and make themselves fit to offer to the Almighty for which the human birth is a special gift.

Who is a real friend to the mankind, nay, to every creature? At this age of eighty so enthusiastic like a juvenile Acharyadeva Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj who came to the feet of Srila Prabhupad at the age of 21 or 22 and since then dovetailing his heart to the fulfilment of his Guru's Mission uptill now with the same vigour, looks for the deliverance of the fallen souls. Therefore even at this ripe age he does not feel tired of, though a Himalaya-like difficulty stood on his way but in every act in his life, he finds the divine hands behind it.

No money, no man power but his ambition is always sky-touching. He says, "In my life I never planned anything keeping money in my pocket. Whatever my Gurudev wished during his life time, or thereafter whatever inspiration I got I had no fear to give shape to it and nothing could stand to its obstacle. Great



mission came up. Gurudev made me to shoulder it. But everywhere I find it is nothing but his grace. I ever dream that to every corner of the world his mission should spread. Till my last breath I know nothing but to fulfil his will. And a step towards its end is the celebration of this centenary. May the Glory of Lord Sri Chaitanya and His Divine Name ring in the ears of everyone; that was the mission of my Guru and that is the aim of my life to fulfill it."

The entire Kalighat Park was taken for this conference. Invitations were sent throughout India and we expected about ten thousand delegates. Accordingly everything was arranged to make an ideal venue at the Park. A beautiful Pandal was erected to accommodate such a big congregation and to give a filp to it a quite new type of Theistic Exhibition with electrical devices and with fiftyfour stalls was organised. The best and talented artists were recruited to give shape to it, depicting the episodes of Srila Prabhupad's life, Sri Chaitanya Mahaprabhu, Sri Krishna and the Pauranik events. The Vice-President of India, Sri G.S.Pathak was kind enough to accept our cordial invitation to inaugurate the all India Sanskritic and Dharma Sammelan organised on the occasion. And the Governor of West Bengal Mr.A.L.Dias readily consented to open the Theistic Exhibition. Besides, the Chief Justice, Chief Minister, three Vice-Chancellors of West Bengal Universities, Sri Biswanath Das, Ex-Chief Minister of Orissa, Sri P.B.Mukherjee, Ex-Chief Justice, Sri Rama Prasad Mukherjee etc. and host of dignitaries from different parts of India participated at the occasion.

Here too, a Hand of the Almighty was noticed. At first the date of inauguration was fixed on the 9th of Dec. But subsequently as it was the Will of God, it was fixed on 26th of December. If it was on the 9th, severe cyclonic weather, was prevailling over the sky of Bengal and Orissa.

The work at Kalighat Park was such gigantic one that it took more than a month to give full shape to everything. A regular office was put up there with a new telephone and accessories. Our Brahmacharis and Sanyasis of the Math day in and day out worked hard with a single aim to make it a success. Besides, about a hundred assistants and workers were engaged to help us.

During the days of celebrations, everytime the auditorium was full beyond its capacity and there was no time when less than eight to ten thousand were assembled. The disciplined way the audience so managed themselves that there prevailed pindrop-silence which gave a very great impression upon the minds of the conductors. Even the Governor as well as the Vice-President made remarks on it in appreciation. Sometimes when religious dramas or Kirtan were performed the audience was jampacked and the authorities were anxious and fearsticken but not a single untoward incident took place. What about the Exhibition? It was so unique and impressive that all the days the crowd was so great that even the Press reported that every day not less than two lakhs of people witnessed it. And their feeling of enlightenment was so great that they expressed their feelings in writings in the Visitor's Book which ran to several hundreds of pages. To the most moderate calculation not less than five millions of people participated at this celebration.

This Exhibition was a huge thing, to go round it, with a spectacular eyes it required for a man not less than an hour. Everyone remarked that it was the wonderful way to teach the people about our religion to the masses. A booklet was published containing the subjects of the exhibits and their lessons. In accordance with the wishes of Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur, the illustrious founder no gatemoney was collected for the Theistic Exhibition or for allowing the public into the auditorium. It was fitting and proper that this religious function was a worthy offering to the memory of the Founder of Sri Chaitanya Math & Gaudiya Maths.

The grandeur of the celebrations was commensurate with the importance of the centenary observing modest splendour, unassuming state, mild majesty and sober pomp.

The venue of the conference was most tastefully decorated with the oil painting-portraits of entire Chaitanya Leela as well as the commandment-sayings of the Lord embodied in transparent silk with green colour writings. This Pavillion and the huge Pandal of 70 feet in height and its gorgeous view were the cynosure to one and all.

Besides this, the colourful electrical light decorations marvelled all. Several Arches were erected in the thoroughfares from our Research Institute to Kalighat park and they were decorated with colourful twinkling lights. The entire road upto the park in both the sides there were chains of electric lights. Several thousands of electric twinkling bulbs in their colourful illumination were a created delight to the people who all came to pay their homage to their beloved savant, as it were, to express their gratefulness for his great yoeman service to the society. Today people think too much for their bodily comfort and the intellectual brain is utilised to make use of scientific invention towards its end. But life is rendered more complicated. And it could not solve the problem of daily bread even. On the other hand man's suffering reached extremity by leaps and bounds all over the world. A place like Calcutta which experienced a revolutionary naxalite movement just a few years ago, no sooner could come to realise that human beings are not born only for bread and butter but they want a spiritual food to their soul which is most welcomed in this present troubled world. So they came with grateful heart to pay their homage to Srila Prabhupad who had single contribution for the spiritual awakening of the people at large. It moved us, so disciplined they were that for visiting the Exhibition even the queue became half-a mile long but, for hours together they patiently were in order, stood in the queue and smoothly, proceeded without, creating any disturbance. And there was no untoward incident as if everyone had one aim in their approach. We are really thankful to them.

More than a hundred trained volunteers rendered their best service besides the personal supervision of our Swamijis. The city police authorities made adequate Police Bandobust for the whole period particularly the O.C. of Tollygunge Thana who personally supervised this Bandobust. The fire - brigade people also extended their helping hand keeping constantly their men with a firefighting vehicle.

### **Unique Samkirtana Procession**

Sunday, the 23rd Dec. from the very dawn devotees from distant places began to come in reserved Buses and Lorries too with their Bhajan-instruments and by 1p.m. the crowd became



so surging that it was hard to move through adjoining streets of our Research Institute. We wanted to start the procession correct at 3.p.m. and accordingly we quickened to arrange it in order quite in advance; but it took upto 4p.m. to start it and the Procession became about half-a-mile-long. At the very beginning when thousands of devotees cried out all glory to Sri Guru & Gauranga, everyone thrilled with joy. Hundreds of colourful flags and festoons began to fly in the air. Hundreds of instruments began to play their sounds reaching upto the sky. Sanyasis and Brahmacharis in a great number-shining like gods with enchanting smiles on their lips and shaven headed and with safron cloths were singing Sri Krishna Nama-they were in the forefront. There were about a dozen beautiful decorated chariots carrying the life-size portraits of Srila Prabhupad, Sri Chaitanya Mahaprabhu, Srila Thakur Bhaktivinode, Srila Gaurkishore Das Babaji and of Sri Ramanujacharya, Madhvacharya, besides the Vijaya-Vigrahas of Sri Radha Krishna and Sri Chaitanya Mahaprabhu which were tastefully decorated with flowers.

There were more than 300 Sri Khols and thousands of people were singing the Divine Krishna Nama led by the Sanyasis-it was a spectacular sight. Gradually as the Procession proceeded on, it became lengthier and more crowded. Most traffic Roads such as Hazra Road, Haris Mukherjee Road, Shyama Prasad Mukherjee Road, Lansdown Road, Rash Behari Avenue were blocked when Procession went through them. The entire traffic had to be diverted through different routes. And at some places the witnessing crowd was so great that it was hard for the procession to move. On all sides, whichever side one looked only heads and heads, as it were, it was an ocean of men. At nightfall the chariots were colourfully illuminated with the help of electrical lights charged by several dynamos.

The Calcutta city-police kept their wireless vans in front as well as in therear end in every junction of the roads. Police were standing in large number to regulate the crowd and the traffic. More than a lakh of people followed the procession and everyone who witnessed it remarked that such a beautiful and enchanting Religious orderly-managed Procession they never witnessed before.

## THEISTIC EXHIBITION

The function at Kalighat Park was formally inaugurated by Srila Guru Maharaj, amidst Samkirtana and in the presence of almost all the Swamijis of the Math, besides hundreds of devotees. Srila Guru Maharaj pushed a switch-button and immediately one hundred colourful lights were put on illumining a beautiful 25 Ft. long portrait of the illustrated founder at the inner entrance of the venue of the conference.

Mr.A.L.Dias, the Governor of W.Bengal was happy to declare open the Theistic Exhibition when Sri Ramaprasad Mookherjee, Ex. Chief Justice presided and Sri Prasanta Behari Mookherjee, Former Chief Justice was the chief guest. The meeting was attended by over ten thousand people when Srila Acharyadeva in his Welcome Speech said:-

### Gist of the Speech of Srila Acharyadeva

I deem it a great privilege to welcome you all on my own behalf, of the members of Sri Chaitanya Math and members of the Reception Committee, to this happy occasion of the Centenary Celebration of our Sri Gurudeva, Prabhupad Sri Srimad Bhakti Siddhanta Saraswati Thakur, the celebrated founder of Sri Chaitanya Math at Sree Mayapur, the Birth-place of Lord Sri Chaitanya Mahaprabhu and its branches Sri Gaudiya Maths.

Our Gurudeva Srila Saraswati Thakur attracted the educated section of the society by his vast learning and literary production; but his activities were not confined to them only. He took up the cause of the masses. He could bring the mass of the people within his manifold activities. Sri Saraswati Thakur sent his trained and ideal disciples even to the remotest villages for preaching the message of Love-philosophy of Sri Chaitanyadeva from door to door; they addressed public meetings to educate the public and to make them to practise the great teachings of Sri Chaitanya Mahaprabhu for their welfare in life.

In order to educate ordinary men and women in the teachings of our scriptures and thereby to follow it in their own life, for peace and solace he introduced a noble idea—that of holding very frequently theistic exhibitions. Such one inspiring exhibition when once held in Calcutta in the year 1932, the people of Calcutta were immensely benefited in their spiritual outlook—even a boy of eight or ten after a visit to the exhibition could tell the subject-matter of the particular Upanishad or the stories of Bhagavat and it brought a great inspiration unto them. Such was the effect of the exhibition on the minds of the people. Such theistic exhibitions were held in different parts of the country particularly in different capital cities of India.

In the fitness of things to celebrate the centenary of the great saint we have arranged this theistic exhibition depicting great morals and ideals of the life, after the scriptures. There is a special importance now-a-days of holding the theistic exhibition for moral uplift of mankind; since the present society seems to have gone astray from the moral and spiritual foundation of life. A Godless society cannot do any permanent good to the world. A society must be established on the foundation to educate the people that the real object of life is to know one's self and also to know the ultimate Reality. Sri Saraswati Thakur fought throughout his life to establish a society on the basis of Daiva-Varnasram in which there may be no difference between man and man in respect to worldly position or station in life, where remains the brotherhood and fellowship as the outlook in the society. The Theistic Exhibition for which we had invited Governor to open, consisted of 53 stalls, most artistically decorated with synthetic background-scenes and of which many are electrically operated. It has a new character of its own having a realistic representation in life-size dolls specially operated by electrical devices. The expressions depicting in the dolls of exhibition are for teaching the masses about our religion. On the appreciation for the truths of the exhibits every one will find a propitious gate to eternal happiness. Our main motto is to educate on our philosophical religion, our present day generations who are all indifferent to our religion, due to which many ills are prevailing in society whereas our great religion can solve all the problems of life and of society."



### Gist of the Speech of Sri A.L.Dias, Governor of West Bengal

We have assembled here today on the occasion of the birth centenary celebrations of Prabhupad Bhakti Siddhanta Saraswati Goswami Thakur. It is indeed a privilege for me to participate in these celebrations and have this opportunity of paying my homage to Sri Chaitanya Mahaprabhu and all those who with singular devotion and dedication have preached and practised the precepts and the eternal truths so beautifully expressed by the Mahaprabhu. In particular, we recall today the memory of the founder of Sri Chaitanya Math, Srila Saraswati Thakur and his fruitful spiritual mission not only in founding Sri Chaitanya Math in the Birth Place of Mahaprabhu but also in carrying His message and propagating His teachings in different parts of India as well as in some western countries.

I cannot pretend to have made a deep study of Sri Chaitanya's philosophy but from the little I have read about His teachings there is one fact which scintillates with unusual brilliance. I refer to the Mahaprabhu's deep spiritual conviction that the salvation of mankind really depends on an all-pervading love as an elemental and positive force which can unite people of all castes, creeds and communities.

Man is a spiritual being and also a physical organism and the determination of a proper and balanced relationship between the material side of a human life and the spiritual side has been and will continue to be the quest of religion, philosophy and all seekers of an ideal code of conduct. We know that man has been endowed with great ability to obtain command over physical nature. Yet he has obtained little command over himself and his inner self. There has been a tragic failure on his part to master himself, to learn how to live in peace and friendship with his fellow-beings and to strive after a harmonious relationship with the spiritual presence behind the universe. Surveying the sorrowful state in which the world is today, the time has come for a moral awakening and a spiritual renaissance, for a return to religion and ethics, for acquiring the spiritual insight and the understanding and goodness to use scientific and technological tools towards the betterment of man and his relations with his fellow beings. It is

religion which alone can meet the spiritual needs of man. Our greatest need today is for a spiritual improvement in ourselves and in our relations with our fellow human beings.

In my view the relevance and significance of the centenary celebrations in which we are presently participating lie in highlighting the erosion of moral and ethical values in our country and the crying need for moral leadership at all levels. Sri Chaitanya and His disciples taught us, among other things, the law of love and compassion, the need for continuous attachment to a spiritual presence and above all, the determination to overcome and transcend man's own self-centredness. Today the achievement of these ideals calls for an understanding and the practice of the precepts and teachings of Sri Chaitanya and our great spiritual leaders; above all we need, at the present moment mutual tolerance between self-centredness and attachment to a spiritual presence.

**While Sri G.S. Pathak, Vice-President of India  
inaugurate our centenary conference  
Srila Acharyadeva Welcomes:--**

"Sri G.S. Pathak, the Vice-President of India, our Chief Minister Sri Siddhartha Sankar Roy, the President of today's Assembly, Our Chief-Guest Sri Sankar Prasad Mitra, Chief Justice of West Bengal, our Special-Guests Sri Biswanath Das of Orissa and Dr. S.N. Sen, Vice-Chancellor of Calcutta University and other guests, ladies and gentlemen:

I deem it a great privilege for me to welcome you all on behalf of the Reception Committee on the occasion of the inauguration of the All India Sanskritic and Dharma Sammilan during the Centenary Celebration of our revered Sri Gurudeva, Srimad Bhakti Siddhanta Saraswati Goswami Thakur, the most well-known saint of modern India, who was born on the 6th of February, 1874 at Puri while his father Thakur Bhakti Vinode was in charge of famous temple of Lord Jagannath represented by the Government. Thakur Bhakti Vinode took keen interest for reviving the study of Vaishnava Literature and had a good chance to make use of library of Raja of Puri, where abounding number of Vaishnava Literature was preserved. No doubt he was a voluminous writer and produced not less than one hundred books in different languages, such

as in English, Bengali and other languages too; principally these books were based upon the teachings of Sri Chaitanya Mahaprabhu. Therefore as it were, he might be considered as the pioneer of Vaishnava Movement in Bengal, Orissa and Vrindavan, of the era.

Our Srila Gurudev, naturally, from his very boyhood got inspiration from his Vaishnava father, and his masterly and inspiring writings acted in a good deal to mould the nature of the boy for carrying out his future mission. Our Gurudev was a born Vaishnava ascetic. He undertook to present to the world the teachings of Sri Chaitanya Mahaprabhu in its intrinsic purity which had a possible degradation due to misconstrued upperhands, of the pseudo Vaishnavas. In this respect he was a great revolutionary in the Vaishnava world. He found that the very cause of prevention and abuses among the Vaishnavas which was nothing but ignorance, lack of study of Vaishnava Literature and lack of practice of asceticism in practical devotional life. Therefore, as it were, he took vow to revive the true Vaishnavism from its decadent state, and he did so, by putting it on a solid foundation of true asceticism coupled with cultivation of unadulterated Bhakti of Sri Chaitanya Mahaprabhu and the six Goswamis of Vrindavan, the apostles of Gaudiya Vaishnava Movement. He made a great centre of Vaishnava-learning at Sri Mayapur.

The contribution of our Gurudev to the Vaishnava world in presenting the Vaishnava thoughts in their intrinsic purity by means of all possible way is unique. He revived the true Vaishnavism and its culture, created an interest in the minds of the people both educated and the mass. Now, one may see the popularity of Vaishnavism in Bengal and in other parts of India and abroad too which is due to untiring efforts of our Gurudev who raised the Vaishnavism as a practical religion from its decadent state. The Names of Sri Krishna, Sri Chaitanya and Sri Prabhupad are being sung in Europe, America and other parts of the world.

To-day I am so happy to find the delegates and representatives of Madhva and Sri Vaishnava Sampradayas of South India at this assembly of savants and scholars. I cannot but express my deep gratitude to them for their active co-



operation. Our most distinguished patron and guest of the day, the Vice-President of India is kind enough to come over here direct from the capital, in spite of his heavy duties of the Union to act as the high priest at this august assembly. We do not believe in Godless society--efforts are directed to make a society with the God-loving. Otherwisewe cannot do away with social evils. Sri Chaitanya Mahaprabhu taught us as to how one should treat the other in the following composition: *Trinadipi sunichena.....*"

### **Speech by Sri G.S.PATHAK ,Vice President of India :-**

I deem it a privilege to participate in the Birth Centenary Celebrations of Gurudeva Prabhupad Sri Bhakti Siddhanta Saraswati Goswami Maharaj, the illustrious founder of the Sri Chaitanya Math and the Gaudiya Maths and to inaugurate the All India Sanskritic and Dharma Sammilan which has been organised as part of the celebrations. I am grateful to His Holiness Tridandiswami Bhakti Vilas Tirtha Goswami Maharaj, the President-Acharya of Sri Chaitanya Math, for giving me this opportunity.

We are living in times when mankind is in danger of being swamped by materialism. It cannot be denied that advances in technology have brought immense benefits to mankind and have placed unprecedented power in the hands of man. But at the same time they tend to create in him a false sense of omnipotency. The significance and importance of spiritual values in life are likely to be obscured if material advancement comes to be regarded as the sole objective of human endeavour. Herein lies the vital importance of religious conferences like the one being inaugurated here to-day. Such conferences will have served a useful purpose if they help in the realisation that true happiness and peace cannot be gained without spirituality. Traditionally, the Indian mind has a natural inclination towards right knowledge. Our ancient spiritual heritage was protected and treasured by sages and philosophers and passed on for the benefit of succeeding generations. Indeed, it has been rightly said that the spiritual leaders who emerged in our country from time to time were largely responsible for preserving cohesion and unity in Indian life and maintaining its living continuity from age to age regardless of external

differences. Inspite of religious, cultural and social differences. India has always had a unique underlying spiritual unity of her own.

Our country has been the cradle of some of the greatest religions of the world, and has always held its religious savants and philosophers, saints and seers in the highest esteem. It is true that there is diversity of faiths among our people. But these differing faiths co-exist in a spirit of tolerance, harmony and mutual respect. As you are aware, one of the aims of our constitution as set out in its preamble is to secure in all citizens liberty of thought, expression, belief, faith and worship. Indeed freedom of the right to profess, practise and propagate religion is guaranted as a Fundamental Right.

The true religious spirit should unite mankind and strengthen the feelings of brotherhood among all people. It should generate love & spirit of service.

Spirituality is an attribute which has earned for our country the profoundest admiration and respect of thinkers all over the world. In the words of Will Dirant, "In no other country religion is so powerful or so important as in India. In this country it is a saint, rather than a statesman, who for the first time in history has unified all India." Again he says..."India will teach us the tolerance and gentleness of the mature mind, the quiet content of unacquisitive soul, the calm of the understanding spirit, and a unifying pacifying love for all living beings." The roots of our religion are philosophical thoughts that go back to thousands of years.

It is hardly necessary for me to narrate in any detail to this enlightened gathering the story of Lord Chaitanya's life and work. But a brief reference to His extraordinary spiritual achievements may perhaps be made. He was born at Navadwip in the year 1486 and entered the Gopinath Temple one day in 1534, never again to come out. During His brief life of 48 years Sri Chaitanya Mahaprabhu performed a spiritual miracle by founding Vaishnavism based on Prema-bhakti and establishing it on firm foundation. The spiritual evolution of Sri Chaitanya Deva was marked by ecstatic experiences of the Divine, by trances and emotional upheavals. As Dr.S.Das Gupta

says, "The religious life of Sri Chaitanya unfolds unique pathological symptom of devotions which are unparalleled in history." Sri Chaitanya Deva proclaimed that He was a Gardener Who nurtured the immortal tree of Divine Love, the fruits of which He distributed to rich and the poor, the high and the low. He introduced on one and all to taste the fruit of Divine Love and also distribute it by doing the highest good to others. Sri Chaitanya Mahaprabhu heralded an age of hope to all human beings, raising mankind above petty prejudices. His message was spiritual unity and equality between man and man. It is being increasingly realised that the religion of Chaitanya Mahaprabhu has a practical value for us to-day. A true Vaishnava, according to Sri Chaitanya has neither caste nor class. His only distinguishing feature is his Premā Bhakti. Lord Chaitanya exhorted people to "Do good unto others" and not to yield to the pleasures of material enjoyment. In the Vaishnava cult that He preached, was the teaching that every one shall be humble. In the words of His Holiness Srimat Bhakti Vilas Tirtha Goswami Maharaj, Lord Chaitanya in all His teachings preached a complete re-orientation and revaluing of life to be obtained not through a challenging association of personal or human rights, but through recognition of service and duty first."

Lord Chaitanya adopted forsaken persons and converted them into His staunchest devotees. Men of power renounced their all to join His order. Great scholars bowed before His learning. Even king Pratap Rudra of Orissa became Chaitanya's convert and dedicated himself to Krishna Bhakti. Such was the greatness of Him in Whose teachings a new interest is visible to-day.

Sri Bhakti Siddhanta Saraswati Goswami Maharaj whose birth centenary is being celebrated all over the country was one of the greatest followers of Sri Chaitanya Mahaprabhu. By founding the Chaitanya Math at Sree Mayapur and Gaudiya Maths all over the country he gave an impetus to the Vaishnava Movement started by Chaitanya Mahaprabhu, which has carried it beyond the geographical frontiers of our country. This great religious savant launched a global mission for the dissemination of Vaishnava cult of devotional love to the God-head as preached by Gauranga Mahaprabhu. In a short



time the message of Chaitanya Mahaprabhu spread throughout India and I learn that it also had an impact on Burma, the United Kingdom, Germany and other countries. Sri Goswami Maharaj's achievements were many and revealed a dynamism and energy that could only come through divine grace. In plunging into the task of propagating Sri Chaitanya's teachings he showed to millions of people in our country and abroad, the path of service to God and humanity. More than thirty-five years have elapsed since he passed away and it is in the fitness of things that we should recall and review his great contribution in creating a vast spiritual brotherhood in India and outside and acquaint the present generation of youth about the greatness and stature of Sri Goswamiji Maharaj. It is therefore very gratifying indeed to note the elaborate manner in, which his Birth Centenary Year is being observed all over the country. I hope that such celebrations will serve to inspire and guide people on the part of true spirituality, and make their lives richer and more meaningful."

Our function at Kalighat Park actually commenced on the 22nd December 1973 and continued upto 4th January 1974. Devotees from all over India represented and every time the auditorium was full beyond its capacity and almost every time the audience was not less than 10,000 but on the day of the Vice-President's visit the Newspaper reporters estimated it was amount 25,000 and our exhibition was visited every day by not less than two lakhs of people. The following personages among others made their learned deliberations on different days: Sri Biswanath Das, Former Governor of U.P. who presided over the 26th meeting. Sri Shankarprasad Mitra, Chief Justice of Calcutta High Court, who was the chief guest on 26th. Justice Sri Rama Prasad Mookherjee, Sri P.B.Mookherjee, Chief justice (Retd.), Justice Sri Shambhu Chandra Ghosh, Dr.A.N.Bose, Vice-Chancellor of Ravindra Bharati University, Sri Chapalakanta Bhattacharjee, Ex.M.P.and also the editor of the Ananda Bazar Patrika, Sri Dakshina Ranjan Bose, News Editor of the Hindusthan Patrika, Dr.S.Das, Bar.at.Law, Historian Sudhir Kumar Mitra, Pandit Jyotirmoy Nanda, Kaviraj Sri Bimalananda Tarkatirtha. Sri K.A.Ramachar, Eng.of Madras, Prof. Dr. R.N.Sampath of Madras University, Sri K.Srinivasan, M.A.Joint Secretary of All India Vaishnava Samajam, Sri G.S.Subramania Sharma of Andhra University, Sri Digambar Goswami, Sri

Iswariprasad Goenka, and many others. Besides, them the following Tridandi Swamijis also spoke:- His Holiness Srimad Srirup Siddhanti Maharaj, His Holiness Srimad Bjhakti Bidbhudha Shrauthi Maharaj, His Holiness Srimad B.B. Bhagavat Maharaj, His Holiness Srimad B.K.Padmanabha Maharaj, and others.

Sri Rathin Ghose gave a Kirtana performance on 'Premar Thakur Gora' Our Swamijis led by Sripad Krishnadas Babaji Maharaj and Sripad Mohini Mohan Das performed Bhajan everyday morning and evening. Two cultural Dramas were also presented—one on Nritye Natya Sri Chaitanya and other one on Meerabai, led by Pracharvani directed by Dr. Ramachaudhuri, Vice-Chancellor of Ravindra Bharati University.

### Few Remarks about the Exhibits

I was fascinated by this beautiful exhibition

Gopal Swarup Pathak,  
Vice-President of India

I was greatly impressed by the Theistic Exhibition. I hope it will be seen by many people particularly by the younger generation.

A.L.Dias, Governor of West Bengal

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It is an impressive, spiritualistic exhibition which is an effective, mode for mass educative.

Sankar Prasad Mitra,

Chief Justice, Calcutta High Court.

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Highly educative, spiritual and informational Theistic Exhibition.

S.O.Waveyanam,

Dy.General Manager, Cal,Telephone.

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Really a remarkable display with spiritual and divine excellency explaining through the hearts of millions insisting huge public encouragement would boot up the activities religiously.

P.K.Sen, Bar.at-Law.

One may feel extreme pleasure to have an eye-view of these religious advents of Hindu Religion. This is grand celebration ever seen in the city of palaces.

Ganga Prasad Jha, I.A.S.

Hindu Religion has been explained in an excellant simple manner even layman can understand.

V. Krishnan.

An Excellent Exhibition to inspire our young-folk who have completely forgotten their heritage, which can save the humanity (human culture).

C.K.Majumder

It is an excellent effort for giving light to the general mass suffering from various troubles and tribulations. This will, I fully believe, give people some definite stand to be taken amidst the world which is stricken with innumerable evils.

D.Bhattachary

This exhibition is wonderful and very rightly exhibited when human life is going through a very critical stage. Man is going astray and he may rightly take an example and may try to get some peace and pleasure

Sri M.M.Das.

In the present day world of materialism, religiousness is totally forgotten by many. The younger generations have no opportunity to know the real life. The visual exhibition of religion with attractive image depicting the real value of life would at least hints the thought of youngsters to at least ponder over the lost value of life and correct themselves. An excellent piece of immense educative value.

M.Murthy.

**With Benediction Srila Acharyadeva wrote :-**

*My most affectionate Sri Yati Maharaj,*

*It is due to your endurance with wholehearted service that of kaya-mana and vakya the Centenary Celebration is gloriously ended and therefore, what more, I should say, in short, than that your this sincere service will be recorded in*



*golden letters in the annals of the Gaudiya Vaishnava Movements. Your every work gave me supreme satisfaction.....*

*Even from the inception of the Math until now such a great celebration has not been conducted. By organising this Centenary Celebration you have rendered unprecedented service to the cause of the Divine Mission of Srila Prabhupad.*

*The wonderful success of this Centenary Celebration is due to Madras Math that is, you and your colleagues of Madras Math. After me it is you who will have to carry out the Divine Mission of Srilla Prabhupad.*

*With spiritual benediction*  
**B.V.Tirtha, 15-1-74**



## CHAPTER-XVI

### IS A PERSONAL ADHERENT OF THE SUPREME LORD UNDER THE LAW OF FATE ?

I thought of, to spend a few months at Sridham Mayapur, as I have the beliefs that would give me better nutriment not only to the physical body, but more to the spiritual needs; at the same time it synchronised with the long cherished idea of bringing out a book with the Bengali writings of my Divine Master. This latter idea actually gave me better chance to take long leave from Madras and stay a few months at Sri Mayapur where naturally I became most jubilant at the celestial beauty of the dhama. I happily devoted myself to the task of the proposed publication. I was doing it at Bhakti Vijoy Bhavan where in the upstairs my Divine Master was staying.

It was on the 31st of Dec. 69 at mid-day a fire was noticed at Shyamkunda, but soon it was extinguished; thereafter two or three of us were seated at Bhaktivijoy Bhavan talking something. Suddenly Sripad Paramananda Prabhu from upstairs shouted out, "Call immediately some doctor; Srila Guru Maharaj is in great danger." Apprehending the seriousness of the case I lost no time and got into a rickshaw and brought the doctor from our Sri Mayapur Govt. Hospital. In the meantime other doctors were also called in. While I climbed up with all anxieties the staircase with the doctor, I saw the rooms of the upstairs were crowded with the inmates of the Math. Soon I entered the room where Srila Guru Maharaj was lying almost at the point of breathing his last on account of sudden serious heart attack; he called me near and said, "It is my last advice, follow in life unto the last. I shall be leaving in another two or three minutes. I am seeing everything regarding my departure, I am extremely happy." So saying he uttered "Krishna Krishna and Prabhupad" and laughed broadly. I felt it as a bolt from the blue and became so non-plussed that although many were shedding tears, yet water of my eyes dried up. Two doctors were trying their best to save him, but it was so serious that they lost their hopes. I sat by his side clasping his hands with my two hands and made a prayerful appeal to the Lord saying: 'Oh my God, he Radhe, he Krishna, You like, but now at this time are You to take away our Divine Master? Then we shall be ever orphaned and we will be totally lost; young novices as we are! And it will be the greatest loss to the world. There is no helmsman to lead the

boat across the worldly ocean". We made the submission to Srila Prabhupad too and tears rolled down the cheeks flooding the breast. I asked some one to bring some offered-flowers from the feet of the icon of Srila Prabhupad and it was really surprising that when it was placed on the head of Srila Guru Maharaj, he simply once again laughed and a miracle happened. In a few minutes we got response to our hopes. He opened his eyes and said, "Don't lament, I shall have to remain for some more time-alright". Emergency messages through Trunk Calls, were sent to Calcutta and in no time, specialist Doctors with oxygen started towards Sri Mayapur. D.M.O. and other doctors from the District Head quarters also were called in. They examined and remarked that the danger was over for the present. He also sat on the cot and it seemed as if he was alright.... He said, 'your unexpected presence at Sri Mayapur this year was for something else which Srila Prabhupad wanted for.'

Anyhow next day he was brought to Calcutta. Thousands of people poured into the Math enquiring about his condition. The same day Electric Cardiography was taken and the heart-specialists remarked that the attack was so serious that practically there could remain no hope for his survival. It was only God Who saved him, and at that state to bring him to Calcutta was beyond imagination.

Since that day for a complete month we had to pass through most darken fateful nights. Time to time his condition was deteriorating. And somehow we were passing the daytime consoling the innumerable devotees who were pouring in through out as he was the most beloved saint in the then India. But at nights, tears rolled down my cheeks in prayerful benediction. Special prayers were conducted in almost all important Vishnu temples in India and Prasadam were brought. Hundreds of Telegrams and Trunk Calls came from all parts of India. We are specially thankful to the people of the South from where came larger number (not to mention of Bengal) of Telegrams and calls with the prayer of recovery of Srila Guru Maharaj. Many saints from different parts of India came to visit him and said in a single voice that God must spare him now for the world, for some time; otherwise darkness will prevail over the spiritual world. Specialists like Dr.Sailen Sen, Dr.H.K.Bose, Dr.Sunil Sen and Dr.P.Banerjee, Dr.J.C.Sarkar took all possible care for giving best treatment. Above all, our Dr.A.N.Chatterjee's services were exceptional.



The prayers from thousands of lamenting hearts actually brought the dawn of the day from the darkened nights. The crisis was over and the condition of the heart of Srila Guru Maharaj was also improving.

One day he said,--"My heart is at the feet of Srila Prabhupad (his Gurudev). Never was it deviated from him. No heart attack for me. But something-- My mission is complete... I could see I was passing through and going to Srila Prabhupad, But you all wanted me here for some more time. Alright, Srila Prabhupad might be wanting some more service to be done on the earth."

Before this attack, Srila Guru Maharaj was quite alright. He came to Sree Mayapur from Calcutta with normal sound health for the observation of Tirobhava Tithi of Srila Prabhupad which took place on the 27th Dec '69. But thereafter every morning he was giving long discourses specially stressing upon the aspirant's most ideal life. One day he himself said that his talks should be tape-recorded for future guidance which could not be had again. On the 31st Dec morning also he gave a most significant talk. Even a few minutes before the heart attack he was quite alright. It was very sudden.

Due to our latent spiritual virtue we approach Sri Gurudeva and see in him super-humanity. Sri Gurudeva provides a dynamo charged with the highest potential voltage for the perfection of relationship with the Supreme-God - Sri Krishna, the charge being transmitted to the battery of our mind from that infinite supra-rational beyond human reach. In that spiritual hierarchy, 'the greatest is the servitor, the first shall be the last and has the greatest task and responsibility.' But we, the rational beings with our mental speculations misconstrue the transcendence as the mundane, thereby instead of servitorship we desire mastership and ultimately we cash every practice of religion for our material gains--so great is the affinity to the world; gradually mechanical stereo-type practice becomes the day to day religious life. Thereby a rubber-sheet is put in between the battery and the dynamo and the supply of the current is cut out.

So an Acharya, not so long before closing his mission on earth for his exclusive incumbent devotion, makes himself as if subjected with the sufferings of the world like an ordinary human being, thereby giving liberty to his disciples to look from their respective angle of vision upon him, whether he is a

person of this world or person of transcendence. When we still put the specs of the material world we judge him accordingly, whereas when really our eyes are opened with the collyrium of transcendental knowledge and in our heart remains nothing but the spirit of unconditional service then we will understand that every act in life of an Acharya is beyond human speculation. It gives a lesson that when a mighty storm starts in the midst of the sea, some may jump from the sailing boat to cross, but a self-surrendered soul will remain clasping the feet of Sri Gurudeva and will say : 'I can do no other, but only hope on you.'

An Acharya's such act of suffering is a warning to us that darker days are ahead – dry your hay while the sun shines. Whatever is to be done, do now and here itself- there is no tomorrow, and don't go to make a permanent abode on the earth, as a man of this world does. Further in such cases a pseudo-aspirant does follow Ramachandra Puri whereas a sincere aspirant takes the path of Iswara Puri and gets himself supremely blessed.

A Muktapurusha who comes on earth with the mission of God – his heart, in all states of affairs, is ever dove-tailed in union with God in His loving devotion, yet love in its highest transcendence, when it brings 'Vipralambha' in that state of mind a heart-attack is the common factor for such a great soul.

It is said in the Sastra that ' a Vaishnava, single minded devotee of the Supreme Lord cannot be recognised even by the devatas of the upper worlds; and it is further said that a single minded devotee of God is not subject to his fate. But how is it, that Prahlada had been put to inhuman trial of sufferings, the Pandavas by whose side Sri Krishna, the Supreme Lord ever stood, had to undergo 13 years exile? Nay Nanda Maharaj, the eternal father of Sri Krishna was swallowed by a python, not only that, Sri Krishna's Own comrades, the cowherd boys number of times met their time - being deaths caused by the different Asuras as well as by the Kalia at Vraja. Sri Sitadevi, the eternal Consort of Bhagavan Sri Ramachandra had to pass the days of extreme agony being oppressed at the hands of Ravana. Haridas Thakur, an associate devotee of Lord Sri Chaitanya was beaten blue black and in twentytwo markets. One great Bhagavata Sri Vasudeva had worst type of leprosy throughout his body. Sri Sanatan Goswami, crest jewel Bhagavata-devotee of Lord Sri Chaitanya had poisonous type

of boils all over his body. Therefore mystery ever remains unsolved. But Sri Krishnadas Kaviraj Goswami, the author of Sri Chaitanya Charitamrita suggests by stating:- "*Vaishnaber jata dekho byābahāra dukha seha jānio sab parānanda sukha*" -the apparent suffering of a Vaishnava is really to be understood as nothing but the very spring of perennial bliss."

The wonderful illustration of this adage we observe from the sudden serious indisposed condition of our Srila Acharyadeva about whose spiritual identification Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Thakur, wrote: "Sri Vrishabhanunandini (Sri Radha) addresses him as **Nayanamani-Manjari** and wants her to be always by Her side.... The most fascinate **Vimala-manjari**, the very associate of Nayanamani manjari... should look forward so that Nayanamani-manjari may ever engage Herself in the loving service of Sri Radha."

Such a Mahapurusha, although having indifferent health for quite a long time, mainly due to his old age of 82, with much enthusiasm and missionary zeal desired to make a journey in the year 1976 to Sri Ramananda Gaudiya Math, Kovvur, Andhra Pradesh. But feeling as it were, the strain of such a long train journey as well as the would-be restless tiredness of the function, would be impossible to withstand, I stood in the way and thrice I requested him to drop the idea of his visit to Kovvur. But when he expressed that it would be a mission of his life, I had to run to Kovvur quite in advance to finalise the programme and also to arrange for his comfortable return for which a coupe was reserved in Madras-Howrah Mail direct from Madras. We approached the Governor of Andhra Pradesh as well as the Hindu Religious Endowment Minister; and both of them willingly consented to participate at the Kovvur function. Srila Acharyadeva came to Kovvur with an unusual entourage consisting of 42 Sanyasis and Brahmacharis, besides other, family disciples. Almost all the disciples of Andhra Pradesh numbering a few hundreds, came from far off places such as Hyderabad, Karimnagar, Khammam, Vijayawada, Tenali, Guntur, Nandivelugu, Bhimavaram, Kakinada and even a few from Madras.

Srila Acharyadeva reached Kovvur on the evening of 14th July '76 and in the early morning of the following day viz 15th the inauguration ceremony took place with the participation of Sri Raja Suryanarayana Raju, the Hindu Religious Endowment



Minister of A.P. and the elite of the town including the local M.L.A.\*

The main feature of the function was the installation of Srimurthis of Bhagavan Sri Chaitanya Mahaprabhu and Bhakta Sri Ray Ramananda. on the 18th July. On that day the Governor of Andhra Pradesh had programmed to preside over the evening function. On the previous night there was non-stop downpour, but luckily during the time of installation ceremony, rain stopped and the sun appeared as if, with a sarcastic laugh. There was arrangement of distribution of Mahaprasadam (sitting) to more than 4,000 devotees who all, seeing the sky cloud-clear sat covering all the corners of the Math - courtyard and when distribution just commenced, at about 11-30 a.m. suddenly a patch of cloud appeared at a corner of the sky and with a mighty storm heavy downpour came down which created a havoc.

Since the arrival of Srila Acharyadeva at Kovvur, endless streams of devotees poured into his chamber, whom he enlightened with non-stop Harikatha with his broken health. However by the afternoon he was indisposed. His personal physician took all precautions about his health.

Somehow with festive mood the day passed. But next day by 2 p.m. Srila Acharyadeva's health became very critical when all the doctors of the town ran to his bedside and by evening we observed a good response to the treatment. Particularly everyone could observe the skilfulness of one young doctor Sri Krishna Rao. And it was desired that Doctor Rao should be taken along with Srila Acharyadeva upto Calcutta. It was good that next day morning itself we had the programme to leave the place for Calcutta. We reached Calcutta on the 21st July. Srila Acharyadeva was appearing almost normal except for some occasionally irrelevant talk about Sri Krishna or about Sree Mayapur. The day of 22nd also passed accordingly. But just at midnight 12 O'clock of 22nd Srila Acharyadeva all on a sudden had a serious type of heart - attack and soon he became unconscious, whole body became ice-like cold. Fortunately Dr. Rao was present and all the necessary important emergency medicines were at hand. He started a battle to save the most precious life. Oxygen was available in a few minutes, and in a half an hour's time came a

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\* The speech which was given here by Srila Acharyadeva was very significant one and therefore is given on page : 361

heart specialist and a physician who took an E.C.G. and accordingly medicines were prescribed. By 4 A.M. Srila Acharyadeva opened his eyes and gradually regained his worldly sense. After sometime seeing me by his side he asked me to bring a note book and a pen as he desired to dictate some important behest but to us his life was more precious than anything. Therefore as per doctor's strict advice instead of complying with his wish I hid myself.

Before the daybreak Dr.D.C. Roy Choudhury who is one of the top rank physicians of Calcutta and also the Professor of Medical College came and on examination found the case very complicated—there was a total failure of left ventricle of the heart, there was a severe cardiography shock, in which case there is no world-record of survival; besides that, there was heavy pneumonia attack in both the lungs, hypertension, high blood-sugar and uraemia. He put the case to his professor Dr.Jogesh Chandra Benerjee, who has got India-wide fame and the topmost Doctor in Bengal. A call was given to him as well as to Dr.Kanti Baksi, Director of Belle Vue, the best Private Nursing Home managed by Birla family. When this news reached to the West Bengal Government, Minister Tarun Kanti Ghosh personally came and enquired about the medical arrangement. He at once intimated the Director of Health Dept. to make all arrangements that is needed for, and when called for. The minister for health also gave a letter to us on producing which any specialist from Government Hospital should make immediate visit. Dr.C.C.Kar, heart-specialist from Govt. P.G.Hospital, on minister's intimation came and examined the case with taking an E.C.G. The Director of Health kept regular touch with us; not only that, Govt. was ready to give all possible medical assistance if the patient was admitted at the Govt. P.G.Hospital. But thousands of devotees of the Math were against hospitalising Srila Acharyadeva. Therefore every arrangement was made at the Institute itself keeping the doctors round the clock by his bedside. Almost all the topmost doctors of Calcutta came to examine and gave their guidance. Dr A.B.Mookherjee, the consulting physician of the President of India was taking all care. Dr.A.N.Chatterjee's love for Srila Acharyadeva was exceptional. He kept his laboratory open for 24 hours for any type of examination; and due to his influence at once on call the specialists were available. Dr. Krishna Rao's and Dr.Ramswarup's most loving nursing touched the heart of the inmates of the Math. Devotees in hundreds from all over the land poured in to the Institute with their only prayer to Lord to save the life of their

Gurudeva. Some of the devotees became so blinded with their love that some went to famous astrologers who all forecast that the person is a great Mahapurusha, there was just then influence of Rahu and Ketu, but Brihaspati and Shani were at the top position, therefore there would be no calamity to the patient. Some went to a foreteller who gets a trance when he sits on a samadhi of a monk and who exactly told all about the symptoms of the diseases—who himself realising the greatness of the patient personally came to pay his homage and advised to use some of his daiva medicines. Some others went to some Tantrika Sadhaka. But we objected and disbelieved such improper approach and requested one and all to pray to Sri Krishna alone Who is the only Saviour, alas! everyone was talking this and that but why there was not nonstop congregational Bhajan with a cry from the core of the heart to save the most precious life of Srila Acharyadeva!

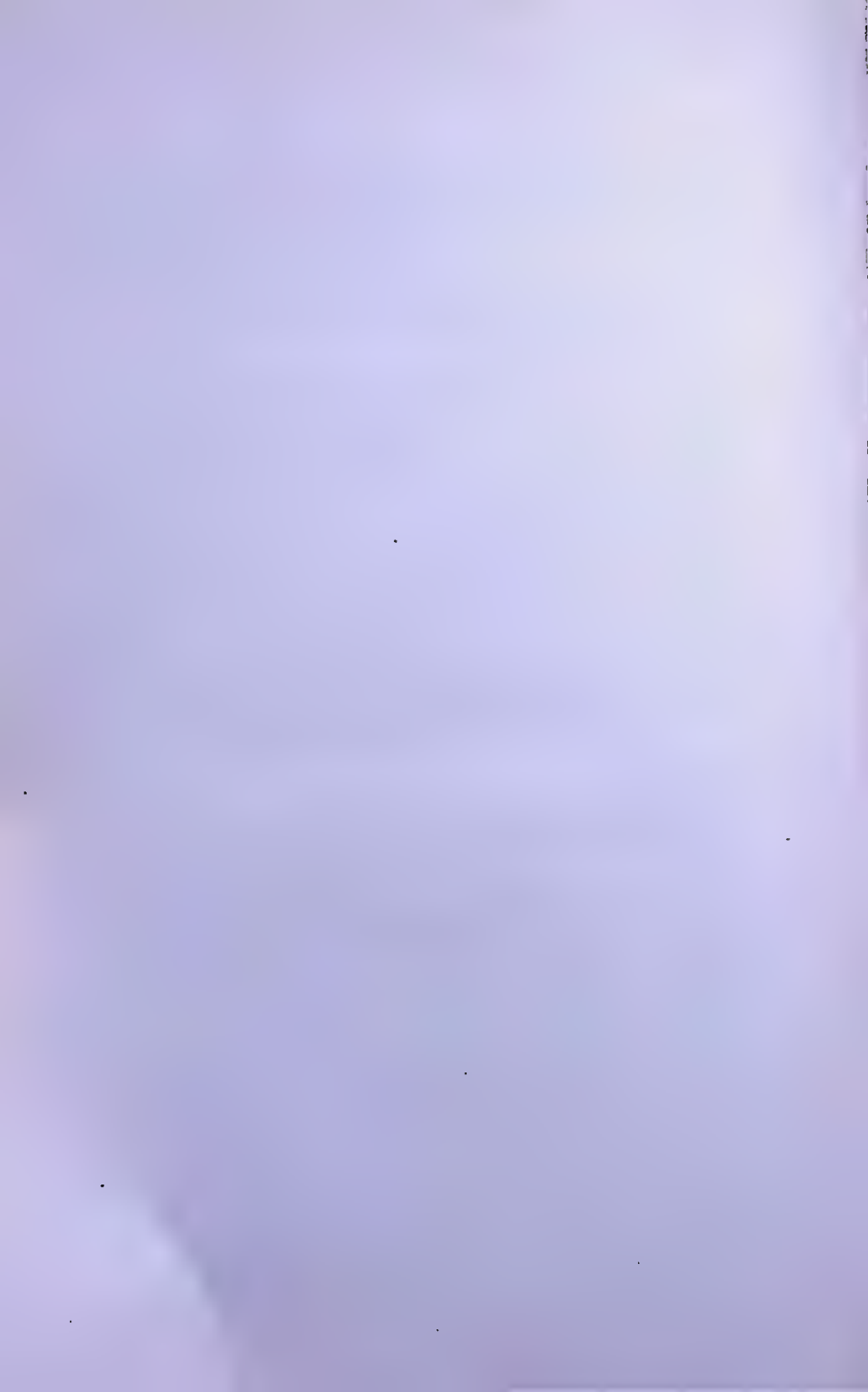
This is one side which the layman could observe. But the other side which we watched remaining by his bedside from the beginning was as such: All the while except the night of 22nd July Srila Acharyadeva was having full consciousness. Just after the serious attack on that night when he regained his consciousness and while he opened his eyes first pronounced, "He Radhe, Joy Prabhupad." After a few minutes he again said, "take me to the temple of Srila Prabhupad, how beautiful Sreedham Mayapur—my mission is almost over but little more I have to decorate Sree Mayapur. Give me some Tirtham of Srila Prabhupad." Some one prompted, "Now you are in Calcutta, tomorrow we will bring Tirtham from Sree Mayapur". At this remark Srila Acharyadeva said: "Am I not lying at Bhaktivijoy Bhavan (Sree Mayapur)?... Is it so .. take me at-once to Sree Mayapur." The attending Doctor Mr. Rao replied, "How is it possible Maharaj to take you now?—tomorrow you will be alright and then we shall take you to Sree Mayapur. "Srila Acharyadeva replied, "what is wrong with me? "Serious heart attack Sir"— Doctor said. "Is it so"—was the reply . Many thought he was talking in a delirium. On the 23rd evening Srila Acharyadeva said, "You all come to me and sing those two favourite songs of Srila Prabhupad "*Man tumi kisher Vaishnav* " and "*Srirupa Manjuripada* ". We about 10 to 12 disciples sat at his bedroom and after singing the first song the attendnig doctor stopped us and while he examined the patient it was found that pulse beat has gone high and therefore thereafter we were not allowed to sing before him.



On the 24th July Tirtham of Srila Prabhupad was brought from Sree Mayapur and while it was offered to him he said, "Now only real medicine is given" and when others were not there, he called me near and said, "Doctors are telling I had serious heart attack. How they can find my real disease. When I have placed my heart and soul at the feet of Srila Prabhupad how there can be heart-attack?"

On the 28th July when Dr. Ramswarup Verma, a disciple of Srila Acharyadeva came from Mathura and met him, Srila Acharyadeva asked, "Where is Rasaraj"? Dr. Verma thought Srila Guru Maharaj was enquiring about Rasaraj Prabhu. So Doctor replied, "Rasaraj Prabhu is now at Hardwar Math." At which Srila Acharyadeva said. "Sorry you also don't know Who is Rasaraj? Rasaraj is my Beloved Krishna-chandra Who in combined Manifestation of Rasa Raj and Mahabhava came as Sriman Mahaprabhu Chaitanya Deva." "On the 7th August in a quite awakened state Srila Acharyadeva said, "Oh! well, we all have now come to Vrindavan. Make haste to have the darsan of Sri Madanagopal. If you are delayed even for a minute the temple-doors will be closed. I can't wait any more."

When gradually his condition has been deteriorating and we are not able to follow his utterances but almost all the while he makes some sound which is very pathetic and which can be heard from outside, from which everyone can feel that he is having some unbearable pain. But time and again whenever doctors asked, "Are you having any pain, Maharaj?" All the time reply was, "What pain?— I have got no bodily pain." I got a doubt why he particularly says no body pain; and asked Dr.Verma to examine what sound he was actually making. On our examination it was without any doubt we could hear that he in love-in-separation was pronouncing "*Ha Ha prabhu kara dayā, deha more Pada Chhāya, Jurāk a tāpita par ān*". "*Give shelter at Thy Holy Lotus Feet I remain ever with Thyself*." A Vaishnava cannot be recognised without sufficient divine wisdom.



## CHAPTER - XVII

### BOLT FROM THE BLUE

*While he came people smiled  
While he left everyone wept  
And the country was lashed with cyclone  
Devastating flood swept over the land  
The ship of life topsyturvied---  
By a hurricane on the bed of high-sea  
As it were, at sun-set darkness prevailed around  
So the aspirant saw the grim future of his life.*

My health is totally broken down, my mind does not work, my brain is puzzled and my pen does not move, so how can I unlock the mystery that I observed remaining by his bed-side. I can only say that I had the fortune to be by his bed-side all along. No doubt a signal was given earlier and more than a hundred disciples were remaining with their heart-felt prayer in front of the Temple.

He opened his eyes twice and smiled—soon a wonderful glow prevailed over his face. I saw him sleeping quietly with eternal peace. Next what happened to me I didn't know. Only when the holy body was removed from the room I was lifted from the floor where I was rolling with utter lamentation and then only I could hear heart-rending howling from all corners.

It was at 3-20 P.M. on 10th Sept'76 the brilliantly shining shooting-star changed his platform from this mundane world to the world of Transcendence.

No doubt the law of nature is, when there is birth, there is sure death and where there is union, there is separation. But in the spiritual world there is practically no separation. A true disciple who moves in a spiritual plane does not even dream that he will be having any separation from his spiritual Guru even in this mundane plane.

Yet it is the mystical utterance "*Vinā vipralambhena sambhogah na pustim ashnute*"-----Separation ultimately brings-forth the greater type of union, when love and love alone rules the heart. Without separation real taste of union cannot be realised. To concoct with this philosophy or separation, is, as it is said, 'Void of him void of life'.



No doubt at the loss of husband to wife or son to parents and vice-versa there is bitter mourning and lamentation but when the disciple knows quite pretty well that an adherent personal devotee of the Supreme Lord who came from that world of Transcendence and after a glorious journey on this earth in fulfilling the Mission of His Master goes back to his eternal place---why there should be heart-rending lamentation on the part of the disciple ! Is there any illusion thereof?

While Srīman Mahāprabhu and Ray Ramananda were churning the ocean of Blissful Prema and preserving the Nectarine Butter therefor for the future generation the Lord asked Ray, "What is the greatest sorrow for a Vaishnava (devotee)?" Ray replied, "There is no more sorrow than the separation from a Vaishnava." Srī Raghunāthdas Goswami, a crest jewel devotee of Lord Srī Chaitanya at the passing away of Srī Sanatan Goswami lamented as such, "All the objects of my eternal love and adoration in Vraja that are Govardhana, Yamuna, nay, even very presence of Srī Krishna are void to me without Srī Sanatan."

He alone can console me who can read my heart. When the beacon-light to the onward march for summum bonum of life disappeared it was a bolt from the blue. Soon in no moment, people of Calcutta in hundreds and thousands thronged at Srī Chaitanya Research Institute to have a last Darsan of their beloved. His holy body was kept lying on a cot in front of the Temple Deities. His loss was felt as a personal loss by one and all. Many of the Judges of Calcutta High Court, V.I.Ps of the city who all placed their wreath broke down with tears in their eyes and remarked that they lost their own man and the guide--the loss was irreparable. Everyone placed his head at his holy feet. The All India Radio not only from Calcutta Centre but also from different Centres including Delhi broadcast the sad news for days together.

The reporters of the Dailies as well as of 'Samachar' came to the Institute for news and following day all the Dailies in India published the sad news.

Here at nightfall the cyclonic weather threatened the country. The Radio announced that the cyclone will lash the country with 125 K.M. speed per hour. Yet at that prevailing weather by 12-O'clock midnight the holy body was placed on a decorated Van and commenced its journey towards Srī

Mayapur amidst Samkirtana which was followed by devotees in five reserved buses and in several cars. The cyclone could not stop our journey which gave a hope in our life that our onward march in spiritual life cannot be stopped at the peril of life. Just at 5 A.M. (on 11th) when we reached Sri Mayapur with the holy body who could console whom? Thousands broke down with howling cry. Everyone from the neighbouring villages whether Hindu or Muslim thronged there with their lamentation. Now Sree Mayapur is no Sree Mayapur. Everywhere void prevailed. The holy body was taken to all the Temples in Sree Mayapur and amidst thousands of devotees' throbbing cry the holy body was laid in Eternal Samadhi at the 'place where he met first his, Guru' there he rests for ever in joining hands with his Guru in loving Service of Sri Radha-Govinda after a glorious journey on earth.

### CONDOLENCES

This irreparable loss was widely mourned throughout India by the press, at the public meetings, by hundreds of letters and telegrams of condolences from Vice-President of India, Governors of different Provinces, Judges and high officials and dignitaries; and by personal calls on us by the leaders of all shades of opinion and heads of different Maths .

Sri B.D. Jatti, Vice-President of India personally sent the following telegraphic message on 12th Sept. 1976.

Revered Yati Maharaj,

"Deeply grieved to learn about passing away of His Holiness Bhakti Vilas Tirtha Goswami Maharaj. My heartfelt condolences to you and members of Sri Chaitanya Math and Gaudiya Maths."

B.D.JATTI.

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Sri Mohanlal Sukhadia, Governor of Tamil Nadu writes :

Dear Sri Yati Maharaj,

I am extremely sorry to learn about the sad demise of His Holiness Bhakti Vilas Tirtha Goswami Maharaj, President Acharya of Sri Chaitanya Math and Gaudiya Maths. Please accept for yourself condolences and convey the same to the members of the Maths.

Yours sincerely,  
MOHANLAL SUKHADIA

\* \* \*

From Chhedi Lal, Ambassador to Panama.

My Dear Yati Maharaj,

I was deeply grieved to learn of the passing away of His Holiness Bhakti Vilas Tirtha Goswami Maharaj, President Acharya of Sri Chaitanya Math and Gaudiya Maths. I was lucky that I received his blessings sometime ago when I visited Sree Mayapur. I convey my sincerest sympathy to all members of the order.....

Yours sincerely,  
CHHEDI LAL

\* \* \*

Sri A.K.Banerjee, Assistant Secretary to the Governor of West Bengal writes,

"The Governor has learnt with deep regret of the sad demise of His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj, Founder of Sri Chaitanya Research Institute, Calcutta and desired me to convey his condolences to the members of the Institute for the great loss."

Yours faithfully,

A.K.BANERJEE,

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His Holiness Srimad B.H. Bon Maharaj, Rector of the Institute of Oriental Philosophy, Vrindavan, in a telegraphic message conveyed :-

"Lost Prabhupad's beloved Tirtha Maharaj. My heart is with you all at this greatest painful time." His Holiness Srila Bon Maharaj also sent a long letter in which he wrote..... Srila Prabhupad's most affectionate and dearest Srila Tirtha Mahhraj was the central pillar "Mula Stamba" of Sri Gaudiya Maths and he was the right-hand person to Srila Prabhupad. At his disappearance the whole history of the Gaudiya Movement that of during the Prabhupad time as well as there after till long is visible before my eyes. How he had to face the odds even at the spiritual life to save and bring the trustive glory of Sri Chaitanya Math.

B.H. BON

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'Shocked beyond words to hear our beloved Guru Maharaj left us. Praying to Lord Krishna to give us strength to bear this irreparable loss.'-M.Deena Dayal, Bombay-10

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Sri Madhva Gaudiya Vaishnavacharya Sri Bishvambhar Goswami of famous Radha Raman Temple of Vrindaban in his letter dated 13th September :-

Param Bhagavat Sri Govinda Maharaj,

Today in the Newspaper I read the most heart-rending, news of Madhva Gaudeshvarachrya 108 Sri Bhakti Vilas Tirtha Goswami Maharaj's ascension to the transcendental abode of Goloka. He was a savant and fearless reformer of Vaishnavism. His loss is a personal loss to one and all of the Gaudiyas. The Divine Message of Lord Sri Chaitanya and that of Six Goswamis of Vrindaban for propagation of which what he had done is a glorious chapter written in golden letters in the religious history. Such a great Mahapurusha's disappearance is a great loss to our religious world which is irreparable. I have got a solace that he had good affection to me and I do feel his glory and greatness. I hope in future too, there will remain ever the same affinity with Gopal Bhatta Goswami's family. How my heart pines at his loss that I cannot express in language. My painful heart is with you. I pray the Lord to give you the strength to bear this sorrow.

With a most painful heart  
Bishvambhar Goswami

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Prof. A.L.V.Chelapati Rao, Triple M.A.Vidwan, GUNTUR (A.P.) wrote:-

He is a towering personality imbedded with large heartendness and great scholarship. The smiling kindness with which he beckoned me to his holy feet will be remembered with gratitude for ever. His lucid style in his talks and writings and his enlightening millions of souls in path of God is matchless. It is an irreparable loss to the world. It is our ardent hope that his disciples in world indeed will tread the path and hold the banner aloft, so that ordinary people like myself can improve ourselves in the path of God.

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Rama Varama M.A.B.L., Kuttappan Thampuram of Tripunithura, KERALA :-

The sad news was something like a shock to me. I had rarer good fortune to receive him in my humble abode here about 15 years ago. Even last new year's day I had the privilege of paying my homage to him and receive his Blessings while in Calcutta. His Samadhi is a great personal loss to me.

\* \* \*

Dr.Sri Ranajit Kishore, D.Lit., F.R.A.S. (Lond), F.A.G.S, (U.S.A.)  
Founder of Institute of Vaishnavism & Vedic Culture, Ramgad.

The most luminously shining star of Vaishnava world has disappeared. This is the greatest loss to the whole country. No doubt he has gone back to his eternal abode and joined in loving service to Sri Radha Krishna but his separation from us is most heart-rending.....

\* \* \*

Prof.H.N.Misra. Ex-Dean, Faculty of Arts, Kanpur writes :-

.....I am extremely sorry to learn this early morning from 'the Pioneer' the news of passing away of His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj. it is a great loss to the country. Please accept my heartfelt condolences.....

\* \* \*

From T.S.RAGHAVAN, M.A., Bangalore-10

"I am shocked to read the news in the Hindu and it is unbelievable. I have lost my Guru Maharaj-Where is my preceptor-Where is my guide-I am lost in void... .."

\* \* \*

J.R.PATEL from Bangalore-9.

His void is a very great loss on us, his followers, we have to follow his noble tradition and principle in right earnestness and though he is not with us in person he is always with us spiritually.

\* \* \*

B.M.Panda, Head Asst. Home Department (Spl.) Secretariat,  
Orissa Govt.

Shocked beyond measure, no amount of consolation can bring us compensation for this irreparable loss. His mortal disappearance has not only created a vacuum but has also eclipsed the entire religious world. Yet He continues to be our prophet, guide and the conscience keeper. His spiritual teachings are our guiding principal workshop of the profound knowledge. We should strive to keep the flame of this Apostle ever burning.

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Dr. V.RAMAMURTI, Madras-4

The beacon of life that was directing the millions throughout India has disappeared and joined Mahaprabhu. The purpose for which this Gem was erected and allowed to live in the Bhuloka amongst the millions of devotees infusing new spirit to them is now called back to his Nityalila.. ... We place our heart with you in bereavement,

\* \* \*

I.J.NAIDU, I.A.S, Secretary to the Ministry of Agriculture  
Govt.of India.

Dear Swamiji,

I learnt with regret about the Nirvana of His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj. The foundation laid by His Holiness regarding the work and activity of Sri Gaudiya Math, I have no doubt, will be carried on by his dedicated disciples and devotees.

Yours sincerely

I.J.Naidu

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R.Anjaneyalu, the Secretary of Sri Sitarama Nama  
Samkirtan Guntur-4

We felt extremely sorry about the demise of Srila Guru Maharaj. We are all unfortunate souls to miss His Holiness amidst us. Though his physical body is not with us, his valuable and gigantic organisation the Gaudiya Math is along with us to relieve the souls from bounds and to bestow Mukti.



## THE INDIAN EXPRESS..... Madras, Sept, 18

### A GREAT FOLLOWER OF SRI CHAITANYA



His Holiness Tridandi- swami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President Acharya of Sri Chaitanya Math and its branches Sri Gaudiya Maths, who passed away in Calcutta on Sept. 10, was an extraordinary personality with a profound authority over religion and the Gaudiya Vaishnavism of Lord Sri Chaitanya Mahaprabhu. His entire life was dedicated to the preaching and propagation of Prema-bhakti and universal brotherhood throughout the country in the light of Lord Sri Chaitanya's teachings.

Srila Tirtha Maharaj was born in Jessore in Bengal in 1894. After Matriculation, he came to Calcutta to continue his studies. Even then, he undertook pilgrimages to important religious centres in Bengal and to find out the right type of spiritual guru who could guide him in his quest for truth. In 1914 he came in contact with Srila Bhakti Siddhanta Saraswati Thakur at Sri Mayapur, the Birth place of Sri Chaitanya, in Nadia district of West Bengal. Srila Saraswati Thakur saw in Tirtha Maharaj an able, sincere and enlightened devotee and he initiated him in the cult of Bhakti. The spiritual enlightenment and deep learning of Srila Bhakti Siddhanta Saraswati Thakur, coupled with organisational ability of Srila Tirtha Maharaj, built up a mighty mission of 64 temples and Maths throughout India and abroad, in association with a large band of learned dedicated youths.

In 1937, Srila Tirtha Maharaj, after the guru, took up the management of the Gaudiya Maths. Under his able guidance, immense improvement has been effected to the existing Maths, and he added many temples and preaching centres to the mission. He was a fearless fighter for healthy reform of society based on bhakti and was a redoubtable champion of freedom

of worship among all people, irrespective of caste and creed, the freedom based on purity in life and eradication of sin and impurity.

After having become the President-Acharya of the institution Srila Bhakti Vilas Tirtha Goswami Maharaj took up travelling throughout India preaching the devotional cult of Sri Chaitanya and came in contact with many savants of India who were struck by his deep knowledge of philosophy. Dr. Radhakamal Mookerjee, Vice-Chancellor of Lucknow University, remarked:- "There is no more distinguished and erudite interpreter of Sri Chaitanya's Vaishnava thought than His Holiness Srila Bhakti Vilas Tirtha Maharaj". Religious heads of various schools, statesmen like Dr. Rajendra Prasad, Dr. S. Radhakrishnan, Sri Rajaji, and innumerable distinguished personalities of the country had darshan and spiritual talks with Srila Tirtha Maharaj apart from the most common citizens of the country in his long career as an Acharya.

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**THE HINDU.....** Madras, Sept. 18, '76

#### HIS HOLINESS

**SRIMAD BHAKTI VILAS TIRTHA GOSWAMI MAHARAJ,  
PRESIDENT-ACHARYA OF SRI CHAITANYA MATH AND  
GAUDIYA MATHS, attained NIRYANA on 10th Sept. '76**



Born in the year 1894, he came into contact with His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Thakur--the founder of Sri Chaitanya Math and 64 branches of Gaudiya Maths in the year 1914. The Guru endearingly named him Kunja Behari in January 1916 as he was initiated into the Ashram and he became GURU-PRESTHA. He took to Sanyasic order on 25th March 1948 and became President Acharya. His whole life was a mission to translate into action the ambition and desire of his mentor Srila Saraswati Thakur.

He travelled throughout India for the propagation of Bhakti Cult as initiated by Sri Chaitanya Mahaprabhu (Nama Sankirtana). Sri Chaitanya Research Institute founded by him stands as a tribute to his interest in academic lines in propagating the message of Sri Chaitanya Mahaprabhu.

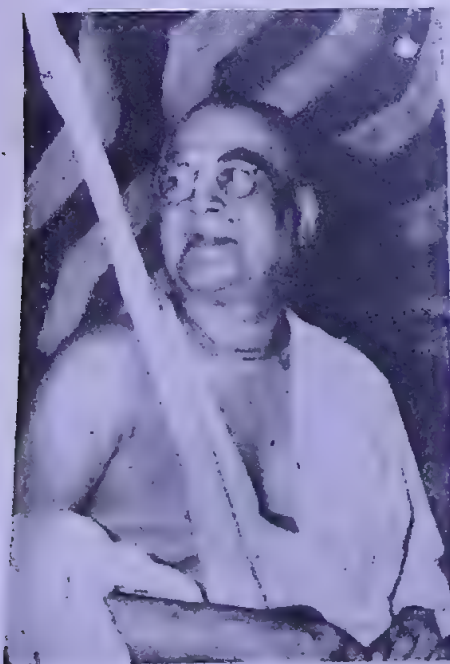
What he stood for in his own words, one finds: "My Mission in life is to install God in the pure heart of man, teach him to worship God not merely with flowers and sandalwood-paste, but in Bhakti which consists in chanting the Name of Sri Krishna free from adjuncts of Maya...Every human being irrespective of his birth or status in life has the fundamental right for the worship of God. But the worship must be pure. No amount of legislation will succeed in establishing equality among different people, unless we make the people religious in the true sense of the term".

A Meeting will be held in the Gaudiya Math Madras Branch, on Sunday, 19th Sept, At 6.00 P.M. Hon'ble Chief Justice P.S. Kailasam and other distinguished persons participate.



## THE MAIL..... Madras, Sept.22

### GAUDIYA MATH'S CHIEF PASSES



The President of Gaudiya Maths of India, Bhaktivilas Tirtha Maharaj (82), whose demise took place on 10th Sept. was ailing for some time past.

The Maharaj was also president of Sri Chaitanya Research Institute, Calcutta.

Tributes were paid to the services of H.H.Sri Bhakti Vilas Thirtha Goswami Maharaj in the spiritual and other spheres, by speakers at a condolence meeting held in the city.

The Chief Justice, Mr. P.S. Kailasam, presided.



Mr.P.Ramakrishnan, Mr. V.D. Ramaswamy Iyenger, Mr.K. Srinivasan, Mr.K.Kamalakannan, Mr.A.K.Bose, Mr. K.A. Ramachar and Mr.Muralidhar Bathija spoke, An essay on Guru Maharaj, written by B.P.Yati Maharaj, Secretary of the Madras branch of the Math was read out on the occasion.

☆☆☆

## THE HINDUSTHAN STANDARD.....

BHAKTI VILAS TIRTHA MAHARAJ

Calcutta, Sept, 17



The passing away of His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj, President Acharya of Sri Chaitanya Math and Sri Gaudiya Maths, on Friday last at Sri Chaitanya Research Institute, Calcutta, of which he was the founder, is an irreparable loss to the Vaishnava religious world.

Mr.B.D.Jatti, Vice-President of India, in his message says: "Deeply grieved to learn about passing away of His Holiness Bhakti Vilas Tirtha Goswami Maharaj. My heart - felt condolences to the members of Sri Chaitanya and Gaudiya Maths".

Srila Tirtha Maharaj's holy body was taken to Sree Mayapur, the headquarters of the movement and laid in samadhi for eternal peace.

His Holiness was responsible for reviving the Chaitanya Movement and preached the cult throughout the country and abroad. The Swamiji for his exceptional personality and erudition was initiated as the President of the first All India Vaishnava Conference held in Madras in 1961 and subsequently as the Chairman of All India Vaishnava Samajam (Regd). He was also honoured to preside over the World Religious Conference held in Calcutta in 1960. He edited more than one hundred religious books and also himself wrote many books in different languages. His contribution to the religious world was unique.

## THE INDIAN EXPRESS.....

### GAUDIYA MATH HEAD PASSES

Madras, Sept. 10

H.H.Srila Bhakti Vilas Tirtha Goswami Maharaj, the President Acharya of Sri Chaitanya Math and Sri Gaudiya Maths, passed away at Sri Chaitanya Research Institute, today. He was 83.

He had dedicated his life to spreading the message of Sri Krishna Chaitanya. He was also the founder of Sri Chaitanya Research Institute.

He founded more than 40 Maths all over India, including the Gaudiya Math at Madras.

### Homage To Gaudiya Math Head Madras, Sept.22

Homage was paid to H.H.Srila Bhakti Vilas Thirtha Goswami Maharaj, President Acharya of Sri Chaitanya Math and Sri Gaudiya Maths, who passed away in Calcutta on Sept.10, at a meeting of the elite of Madras at Sri Gaudiya Math on Sunday.

Mr.P.S.Kailasam, Chief Justice of the Madras High Court, who presided said, Guru Maharaj was a recognised scholar in Vaishnava religion and great exponent of Chaitanya cult. Mr.P.Ramakrishnan, Retd.Judge of the Madras High Court, described Guru Maharaj as a "Mahapurusha". He said His Holiness had always emphasised that Bhakti alone could lead one to God.

The other speakers were Mr. K. Srinivasan, Mr. K. Kamalakkannan, Mr. A.K. Bose, Mr. K.A. Ramachar and Mr. Muralidhar Bathija.

## THE HINDU.....

### AN EXPONENT OF BHAKTI CULT

Madras, Sept.21



The services rendered by the 64 branches of the Gaudiya Maths in India and abroad and the benefit they brought to humanity by preaching "Prema-Bhakti" were recounted by Mr. Justice P.S. Kailasam presiding over a meeting on Sunday to pay homage to His Holiness Sri Bhakti Vilas Tirtha Goswami Maharaj, President of the Chaitanya Math and Gaudiya Maths, who attained "Nirvana" on September 10.

Mr. Kailasam said the Guru Maharaj was a scholar in Vaishnavism and an exponent of Chaitanya Cult. The first All India Vaishnava Conference was conducted with success at his instance.

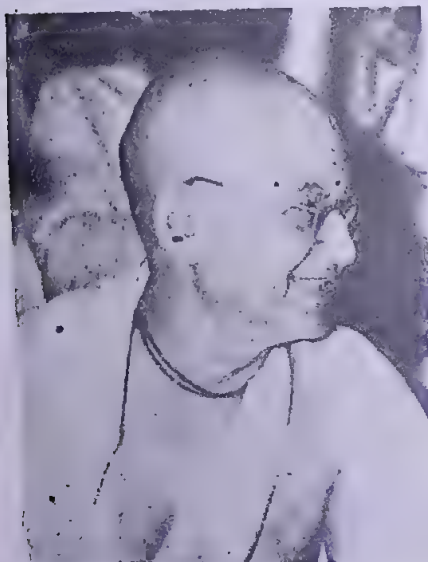
Mr. P. Ramakrishnan, former Judge, said the Guru Maharaj did not show any distinction between Vaishnavites and Saivites. He had always emphasised that Bhakti was the only easy step which could lead one to God. His thoughts were full of logic and he was a shining example of a practical philosopher. Mr. V. D. Ramaswami Iyengar said His Holiness was a firm believer in the efficacy of "Nama Sankirtanam". Messrs. K. Srinivasan, K. Kamalakkannan, A. K. Bose, K. A. Ramachar and Muralidhar Bathija mentioned the Swamiji's concern for the down-trodden, his teachings and the need to follow them.



## THE DECCAN HERALD.....

### GREAT SAINT AND SOCIAL REFORMER

Bangalore, Sept.22



The passing away of H.H.Srimad Bhakti Vilas Tirtha Goswami Maharaj, President-Acharyadeva of Sri Chaitanya Math and Sri Gaudiya Maths, on September 10, was an irreparable loss to the Vaishnava religious world.

The spiritual enlightenment and deep learning of his Guru Srimad Bhakti Siddhanta Saraswati Thakur, coupled with the organising genius and untiring zeal of Tirtha Maharaj built up a mighty mission having its movement not only throughout India but also in

England, Germany and other parts of Europe and Burma, establishing 64 Gaudiya Maths. A vast literature emerged, with publications in many different languages, and vigorous missionary activities were promoted.

Under the able guidance and untiring effort of Tirtha Maharaj, great improvement was effected to the existing Maths and many more preaching centres were added to the Mission. He edited many rare religious books and was known for his own masterly writings, as well as for his vigorous countrywide preaching tours.

Srila Tirtha Maharaj was a fearless fighter for the healthy reform of society based on Bhakti and was a redoubtable champion of freedom of worship among all people, irrespective of caste and creed. He believed in purity of life and eradication of sin and impurity.

Sri Chaitanya Research Institute in Calcutta was established by him and has now become a centre for research on the comparative study of all Vaishnava religions with Chaitanya philosophy. He built Sree Mayapur for his headquarters, a serene area which extends over a mile and is now a sacred Vrindavan of Bengal. Srila Tirtha Maharaj's body

was taken to Sree Mayapur and laid in Samadhi for eternal peace.

**THE EDITOR OF CALCUTTA MUNICIPAL GAZETTE IN  
MEMORIAM WRITES :**



With the passing away of Sri Bhakti Vilas Tirtha Maharaj on the 10th September last in Calcutta, there has created a void in the Vaish- nava World which would be difficult to be filled in. The loss is undoubtedly, a colossus one, and apparently appears to be an irreparable one. The President of the Sri Chaitanya Research, Institute, the Tirtha Maharaj had built in himself an institution through his lifelong devotion and dedication to the Vaishnava Cult. Imbibing the essential virtues of a true Vaishnavite the Tirtha Maharaj

had preached and taught the priceless Message of the Lord Sri Chaitanya Who emerged in this mortal world about five hundred years ago to bring a harmony among all the religions. Born to fulfill a promise the Tirtha Maharaj faithfully carried the Message of his Master to the masses living not only in this country but also in the lands beyond the shores. He was successful in his mission of life when the Tirtha Maharaj's SERMONS inspired thousands of his countrymen to accept the pertaining to the golden rules of the Vaishnava Faith.

Those who had the chances of knowing him well or the opportunities of sitting under his feet accepting him as the Guru must remember the saintly figure who never withdrew his angelic smile nor did he ever shrink from his high sense of love and respect for the living beings which was more than what Electra did in the old world. To him each and everyone was significantly created to play a distinct role in the Universal Religion of God. Thus he was a great soul to be remembered and be respected by all.

Personally I had the privilege to hear him saying the sermons of the Vaishnava Cult to thousands of his followers. What amount of sweetness and simplicity the annotations had and how much appealing were the words of the Tirtha Maharaj when he delivered his personal concepts and communications to the people! They were something more than what the traditionalists said in the past. The Tirtha Maharaj thus became the Messiah who could indicate the light of the world. From my personal reminiscences once again I recollect those words and speak without equivocation my humble homage so that great soul of India who in his march of intellect surpassed all others with the clear understanding than "*magnaitaliest vesilas Di prevalebid*" (Truth is mighty, and will prevail).

Let Bhakti Vilas Tirtha Maharaj lie in the Abode of the Almighty and be remembered by those who had ever been a fellow among his fellowmates.

Let there be eternal peace.

—Rabindranath Bhattacharya.

#### PRESS PUBLICITY

The newspapers throughout India focussed this news with good coverage, Bengal papers--The Ananda Bazar on 11-9-'76, 23-9-'76. The Yugnater 11-9-'76, 22-9-'76, 11 and 13th Oct. The Basumati 11-9-'76, 24-9-'76 and 14th Oct. The Dharma Yuga 20-9-'76, Biswamitra 19-9-'76 and 14th Oct. Madras papers---The Swadeshmitran, The Dinamani, Kalki and hundreds of such vernacular papers published the news. The Pioneer of Kanpur and all the papers published from Delhi also published the news. Only some English news we have reproduced in the previous pages.



## CONDOLENCE MEETINGS

### at Bengali Literary Society

The Bengali Literary Society paid a respectful Tribute to His Holiness Srimad Bhakti Vilas Tirtha Goswami Maharaj at a meeting held on Sunday, the 12th September 1976. Dr. Hiranmay Banerjee, former Vice-Chancellor of Ravindra Bharati University while proposing a resolution, remarked to the members about the great literary works specially on Vaishnava literature of His Holiness. Dr. Kalikinkar Sengupta pointed out about His Holiness's extraordinary genius, of organising capacity, and it is he who not only maintained the Darsan and Sahitya of six Goswamis of Vrindavan, the Apostles of Gaudiya Vaishnavas, but he profoundly made it flourish in all respects. From that point of view his contribution to the Bengali literary works is worthy of mention. Sri Sudhir Kumar Mitra, Historian spoke about His Holiness's simplicity and his affection to one and all by which he could capture the hearts of millions in all parts of the country. Whosoever came in contact with him, whether high or low, every one could feel his affection equally. Before the conclusion of the meeting the members observed silence for a minute in paying their homage to the departed savant of the country.

### DESHABANDHU COLLEGE

on 12th September, 1976

Sudhir Kumar Mitra, Author & Journalist, Secretary: Deshbandhu College, said:-

I on behalf of Deshabandhu College beg to convey my heartfelt sorrow at the demise of Srimad Bhakti Vilas Tirtha Goswami Maharaj, the founder-President of Sri Chaitanya Research Institute, the unique institute of its kind in West Bengal and the President Acharya of Sri Chaitanya Math and 45 Gaudiya Maths of India.

I had the proud privilege to come in close contact with him as my guide and philosopher for last few years and I used to spend hours in conversation with him every day on religious, educational, social and economic topics. He had facility for expressing the ideas of the message of Sri Chaitanya Mahaprabhu for peace and harmony in the present troubled

world in such homely language that he could make himself easily understood by all on intricate points of religion and morality.

His childlike simplicity, his administration capacity, his self-denial and deep religious fervour, his sympathetic nature, his unassuming pleasing manners, his laughing face won the hearts of those who came in contact with him and I was also one of them. It was indeed his Preceptor Srila Saraswati Goswami Thakur who had enlightened him on the great teachings and the mystic philosophy of Sri Chaitanya Mahaprabhu and His Holiness Tritha Maharaj during all his life, had gone to tell us that there was certainly a light in the life of a mortal being and that there was a meaning.

Now that he is no more, may the spirit of love and kindness and the high moral which he has received from prabhupad and imparted to us, may last forever, and bear golden fruits.

I pray for his divine blessings.

#### **At Krishnagar---District Town, Nadia :**

The elite of Krishnagar, District Town of Nadia called a meeting on 23-9-76 under the Charimanship of most leading person and the elderman of the town Sri Nandalal Bhattacharya, Advocate, in which glorious tributes were paid to his Holiness by different speakers viz. Nrisingha Prasad Chakraborty, Head Master, Sri Mathuranath Benerjee, Head Master, Devnath H.E.School. Sri Samirendranath SinghaRoy, Editor, the Nadia Mukur; and the President. They dealt at length about the great activities of His Holiness. They recorded that it was a great loss to the country and the heaviest irreparable loss to the District in particular, and also passed a resolution.

#### **At Sri Chaitanya Research Institute : on 21-9-76**

A most crowded condolence meeting was arranged at Sri Chaitanya Research Institute which continued from 4. P.M. till 9 P.M. in which the intelligentsia of the city were in participation and paid glorious tributes to his Holiness. Among the participants were Justice Sisir Kumar Mukherjee, Justice A.N.Sen, Justice Rabindranath Pine, Justice S.K.

Dutta, Dr. Arabindanath Bose, Vice-Chancellor of Jadavpur University, Dr. Ronia Choudhry, former Vice-Chancellor of Rabindra Bharati, Sri B.Das-Advocate General, N. Chatterjee., Vice-Principal of Surendranath College, Dr. A.B. Mukherjee, the topmost physician of Bengal, Dr.N.N. Bhattacharjee, Dr. Basudev Guha, Dr. R.C. Bhattacharjee, Dr. A.N. Chatterjee, Prof. Janardhan Chakravorthy, Poet Kalipada Bhattacharya, Mrs. Malati Sengupta,-Principal, Sudhir Kumar Mitra,-Historian and others. The report of this meeting was carried in all the local dailies. Another citizen meeting was arranged by the dignitaries of Calcutta on 12th Oct. at Maharashtra Bhavan which is reported next.

### **Sinhi Vaishnava Samaj:**

On 19th Sept. Sinhi Vaishnava Samaj in a well represented meeting which was addressed by many eminent persons such as professors, poets, historians and journalists paid their most respectful homage to His Holiness Srila Acharyadeva. The Secretary of the Samaj Sri Radha Raman Das Bhagavatratri while proposing a Resolution actually broke down with tears in his eyes. This was reported in Bengal Dailies.

### **At Diamond Harbour Town :**

The people of Diamond Harbour Town called a most crowded meeting under the charimanship of Dr. Sib Prasad Halder, M.A., D. Phil, Vice-Principal of Local College on 26th Sept. in which Sri Manmath Nath Das, Advocate, Sri Pankaja Kumar Basu, Ramanath Benerjee, Shyama Prasad Chatterjee,-Vice-Principal of local B.T. College, Sri Tarapada Ghosal,--Head Master of local High School and including the chairman spoke highly about the unparalleled contribution of His Holiness in the field of Religion and paid their most respectful homage to His Holiness. On the following day the local devotees organised another meeting at the local Sri Gaudiya Math which besides half a dozen Swamijis of Gaudiya math, Sri Sudhir Kumar Mitra, Prof. N Dixit of Kanpur B.T. college (U.P), Sudhanshu Kumar Bhuniya,---Advocate, Dr. Nalini Benerjee, Gocharan Dasadhikari and others spoke about the greanness of Srila Acharyadeva and paid their most respectful homage.



## Citizens of Madras Pay their homage

A meeting of the elite of Madras was convened on 19th September '76 to pay homage to His Holiness Bhakti Vilas Tirtha Goswami Maharaj on his Nirvana on Friday 10th Sep. at Calcutta, in the Madras branch of Gaudiya Math. The devotees of the Math and the disciples of Guru Maharaj associated themselves in the congregation in a large number.

Prof. R.N. Sampath at the outset proposed Justice Kailasam to the chair and requested him to conduct the proceedings. He read out the article sent by the Secretary Swamiji of the Math Sri B.P. Yati Maharaj which he sent from Calcutta for the occasion.

Sri Yati Maharaj in his article on Guru Maharaj had dealt with the various kinds of activities that Guru Maharaj was associated with, in consultation with and on the advice of Srila Prabhupada. He had enlisted the numerous additions that Guru Maharaj had made to the Mayapur-Temple Complex. He referred to the loving care and affection that Guru Maharaj had to the visiting public and his concern to meet them despite indifferent health. The long article of about 12 typed pages exhaustively dealt with various qualities of head and heart of Guru Maharaj.

After reading the paper, Prof. Sampath on his part spoke a few words about the greatness of the Acharya and how he was regularly visiting Madras during Krishna Jayanti Season so as to offer blessings to the people of Madras. Besides, he explained what the word "Nirvana" meant. Nirvana meant journey. It is journey to Lord's place to serve Him eternally.

Speaking next, the Chief Justice said that he had known the beginning of Gaudiya Math (here) in Royapettah. The place was part of the property of late Sri Sadasiva Iyer (Justice). The President gave a short account of the life of Guru Maharaj and explained at length his infinite capacity to please people by showering his blessings. The Gaudiya Math had definitely brought the message of Krishna viz. Prema Bhakti to the South for the benefit of all. Vaishnavism is not new to this part of India but Nama Sankirtanam and intimate association with the Lord through love-Madhura bhava is no doubt a new dimension added to the already existing Bhakti Movement.

here. Before concluding he praised the Guru Maharaj for his service to the Math and also to the people of India.

Sri P.Ramakrishnan, I.C.S., a retired Judge of Madras High Court, expressed his admiration for Guru Maharaj. He said that Guru Maharaj was gracious enough to honour his invitation and hallowed his cottage even though he was the Chief of a great Math. Guru Maharaj was not an ordinary human being to die, but a Mahapurusha and even though he has shed his mortal coil, he would be with us to guide on our spiritual advancement. There was none great or small before him. All he treated alike. In a way one can even assert that he was a Jivan-Mukta. He was treating all alike whether Saivite or Vaishnavite. Bhakti was the important thing for him. His scholarship in theological and philosophical realms did not prevent him from being free to a common man in undersanding his problems and offering solace to him. Here was a rare blending of precept and practice.

Sri V.D. Ramaswami narrated two personal anecdotes to bring out the endearing nature of Guru Maharaj. One was Guru Maharaj's visit to Madurantakam at the instance of the speaker. Guru Maharaj, he said, was overwhelmed with devotional sentiment when he had the Darsan of Sri Rama at Madurantakam and thanked the speaker for his insistence of the visit. Next was the conduct of the All India Vaishnava Conference in the year 1961. He praised the Nama-Sankirtana and its effect on laymen and told how Guru Maharaj had immense belief in the efficacy of Nama-Sankirtana to make an ordinary man God-minded.

Sri K. Srinivasan added his part of homage to Guru Maharaj by telling that he had a trained and dispassionate mind of a philosopher. His mission in life was that Krishnaprema must be taken and delivered even into the remotest villages. He also added that Guru-Maharaj was a very good correspondent in-spite-of his various preoccupations.

Sri K. Kamalakkannan, Ex-Mayor of Madras while, paying his homage said that Guru Maharaj was interested in the uplift of down-trodden and in the freedom of worship irrespective of caste and creed.

Sri A.K. Bose speaking next, referred to the benign tendency of Guru Maharaj to meet all people at all times unmindful of his health. Guru Maharaj knew the heart of Srila Prabhupad and hence he aspired to complete the unfulfilled desires of his Master. Just like the Sun sheds his lustre on all without any distinction, our Guru-Maharaj showered his loving affection and blessings to one and all. The Chaitanya Research Institute is a standing monument for the scholarly bent of mind our Guru Maharaj had, he said. In conclusion he said, "His immortal and Vaikuntha-loka form shall remain with us to guide our activities."

Sri. K.A. Ramachar recollected his associations with Guru Maharaj and related a few experiences that made him more attached to Guru Maharaj. He referred to the visit of Guru Maharaj to the South from Calcutta during Sri Krishna Jayanti Seasons and how exhilarating it was to see people thronging to have darsan of Guru Maharaj and he with a smiling face would enquire about each and everyone of them. He could recall with pleasure and pride his association with Guru Maharaj for the last two decades as a unique one in his life.

Sri Murlidhar Bathija speaking about the endearing nature of Guru Maharaj requested one and all to follow the preachings of Guru Maharaj and stand by them. "Let us not think that he is not with us to-day, but he is very much alive as it is his Shakti that will give us always the guidance for all the years to come" he added.

The meeting came to an end with a prayer song by Sri S.V. Venkataraman. He sang two pieces, one Bhajan which he used to sing to Guru Maharaj whenever he camped at Madras and the other which he composed in honour of the Guru Maharaj.

At the conclusion the following resolution was passed, all the assembled standing in reverence. The resolution reflected the full respect and devotion the members that attended had towards the great Acharya. After a minute's silence, the meeting was called off.

### **Resolution signed by the Chief Justice.**

This meeting of the citizens and devotees of Sri Gaudiya Math and disciples of His Holiness Srila Bhakti Vilas Tirtha



Goswami Maharaj, solemnly recollects and remebers the benign personality of His Holiness Tirtha Goswami Maharaj and the respectful homage to him on the NIRYANA of His Holiness.

P.S. Kailsasam, 19--9--76.

All theDailies of Madras carried the report of the meeting.

### **At Guntur Town (A.P.)**

The people of Guntur under the chairmanship of Sri V. Srinivasa Rao,---D.I.G., called a very largely attended meeting on19th Sept in which Sri P. Subrahmanyam, Vice-President Town Congress, Sri R. Anjaneyalu, Secretary of Sri Sita Ramanama Kshetra, Sri R.V.N. Subba Rao, M.A., Sri J. Vasudeva Sastry Bashaprabina, Sri P. Janardana Rao, B.A., Prof. A.L.V. Chalapati Rao, Triple M.A., Chegu Krishna murthy and including the chairman, paid most respectful tributes to His Holiness. The report was given in the Telugu Dailies.

Subsequently the local Lions Club, Internatiional Club and Rotary Club also held meetings and paid their homage which was conveyed to our local Gaudiya Math.

### **At Kovvur (A.P.)**

The people of Kovvur under the chairmanship of Sri Ch. Sannasi Rao, R.D.O., called a crowded meeting on 19th Sept. in which Sri N. Venkata Rao, Advocate, Sri G. Venkata Ramiah,--Retd. Munsiff, Sri R. Venkataswarulu--Prof. of Snaskrit College, Prof D. Prabhakar Sarma Tarkachudamani, Sri K.V. Ramana Rao,---Advocate, Sri K. Narasimha Rao, Mrs. T. Tayar Amma,--Head Mistress and the chairman paid most respectful homage to His Holiness.

### **At Bhuvaneswar (Orissa)**

The citizens of Bhuvaneswar (Orissa) in a condolence meeting held at local Sri Gaudiya Math on 3rd October paid a glorious tribute to His Holiness. It was presided over by the former Chief Secretary of Kerala and attended and addressed by many eminent people of the capital town.

### At Navadvip Municipal Town

On the 5th October the elite of Navadvip town arranged a Condolence Meeting at the famous Sri Govindaji Temple which was presided over by Sri Rama Prasad Panchatirtha, an Asthana Pandit and erudite Sanskrit Pandit in which Sri Kalipada Bhattacharya, Editor of the Navadvip Hitaishi, Pandit Sri Nisith Kumar Goswami, Sri Balai Chand Goswami, Sri Bijoy Krishna Rarhi, M.A., Prof. Nageswar Dikshit, Sri Radha Govinda Joytisha-charya besides the President and others spoke on the greatness of His Holiness. Many of the speakers broke into tears when they took the name of Srila Tirtha Maharaj, particularly the Goswamins who all considered themselves as the direct descendents of Sri Chaitanya Mahaprabhu and Sriman Nityananda Prabhu they in a single voice said that at the loss of Paramapujyapad Srila Tirtha Maharaj their crown of the head has fallen down and now they are the kings without the crown. Sri Nimal Chand Goswami, custodian of Sri Srivas Angan, being unable to attend the meeting due to his physical inability wrote:—"The crest jewel Vaishnava Srila Tirtha Maharaj whose superhuman personality rarely can be found--his disappearance is the irreparable loss to the Religious World and in particular to the Gaudiya Vaishnavas--I feel myself most unfortunate being unable to participate physically at this meeting. Sometime back while I met him he blessed me which actually enlightened me in writing the book on 'Janavadevi', My heart really pines at his disappearance".

### Citizens of Calcutta pay their homage

The citizens of Calcutta represented by the following persons called a Condolence Meeting at the demise of His Holiness Srila Bhakti Vilas Tirtha Goswami Maharaj at 'Maharashtra Bhavan', 15, Hazra Road, Calcutta-26, on 12th October.

Sri Rama Prasad Mukherjee, Ex-Judge, (eldest son of Sri Ashutosh Mookherjee), Sri Tushar Kanti Gosh, Dr Rama Chaudhuri, Vice Chancellor Dr. Arabinda Nath Bose, Vice-Chancellor, Jadavpur University, Dr. A.B. Mukherjee, top-most Physician, Sri Ajoy Kumar Basu, Judge, Sri Chittatosh Mukherjee, Judge, Sri Salil Kumar Mukherjee, Judge, Sri Shiva Samddar, the Administer of Cal. corporation, Sri

Ravindranath De, sheriff, Sri Ramendra Mohan Dutta, Judge, Sri A.K. Sen, Judge, Sri S.K. Mukherjee, Judge, Sri Amulya Nath Dutta, Ex-Judge, Sri S.K.Sen, Bar-at-Law, Sri Sankardas Benerjee, Ex-Advocate General, Sri S.C. Singhi, Solicitor, Sri B.Das, Ex-Advocate General, Sri J.C. Dev Ex-Advocate General, Sri S.K. Alhady, Ex-Advocate General. Sri Monotosh Mukherjee, Bar-at-Law, Sri Binode Kishore Goswami, Sri B.P.Khaitan, Solicitor, Sri L.P.Agarwal, Solicitor, Sri B.K. Ghosh, Bar-at-Law, Sri Sachin Das Gupta, G.P., Dr. Sambidanada Das, Bar-at-Law, Sri Srimanta Kumar Ghosh. Ex-City Architect, Sri Nibaran Chandra Chatterjee, Vice-Principal, Surendra Nath College and others.

Hon'ble Sri Sankar Prasad Mitra, the Cief Justice of Calcutta High Court had to preside over the meeting but due to his indiposition Justice Amarendra Nath Sen presided over the meeting and Sri Tushar Kanti Ghosh, editor of the Amrita Bazar Patrica was the Chief Guest. Mr.Ghose said that Srila Tirtha Maharaj was a genuine Vaishnava and had a wonderful personality. His untiring effort did bear fruit in establishing Sri Chaitanya Research Institute in Calcutta. Mr.Ghose further said that he was closely associated with Srila Maharaj who had great affection towards him.

Dr. Rama Chaudhury,former Vice-Chancellor of Robindra Bharati said for the last 40 years or so she had been connected with Gaudiya Math and could realise that Srila Tirtha Maharaj was not an ordinary Vaishnava Acharya. He was the brilliantly shining star in the Vaishnava world. Historian Sri Sudhir Kumar Mitra talked about the valuable contributions of Srila Tirtha Maharaj to the Vaishnava world. He further said that Tirtha Maharaj got more than hundred rare Vaishnava treatises reprinted and thereby made a memorable contribution to the Vaishnava literature.

Dr. Sambidananda Das, in his long address, gave a complete picture of the career of Srila Tirtha Maharaj. Sri Shiva Prasad Samaddar, the Administrator of the Calcutta Corporation, said that he considered himself fortunate to join that condolence meeting convened by the citizens of Calcutta. He requested people to study the Vaishnava philosophy and the cult of love given by Mahaprabhu. Sheriff Sri Raghunath De said Srila Tirtha Maharaj gave a stir not only to Calcutta but also to the whole of India by conducting the Vaishnava



Movement. He remarked that Srila Tirtha Maharaj gave a new life to the cult of love of Mahaprabhu.

Sri Benode Kishore Goswami, the Editor of the Sri Gauranga, said that Srila Tirtha Maharaj devoted himself to preach Vaishnavism in all its aspects to the whole world.

Poet Kalipada Bhattacharya, Sri Vinode Behari Sanyal, D.I.G., W.B., Justice Sri M.N. Roy and many others spoke about Srila Tirtha Maharaj.

At the end of the Meeting, two minutes' silence was observed, all standing and a Resolution was passed. Sanyasis and Brahmacharis chanted Kirtana at the beginning and at the end.



## **The Last Speech of Srila Acharyadeva where he says:**

### **Who will Carry Over His Future Mission**

The following is a part of the final speech delivered by Acharyadeva His Holiness Srila Bhakti Vilas Tirtha Goswami Maharaj at Sri Ramananda Gaudiya Math, Kovvur on 15-7-76, in a public meeting which was presided over by Sri Sagi Surya Narayana Raju, the then Religious Endowment Minister of Andhra Pradesh and attended by hundreds of elite of the town and thousands of devotees. The speech is as-it-is reproduced from the tape-recorder in own words of Srila Guru Maharaj.

".....it is the spirit of sevice by the Sanyasis. they get some money and spend for our Math. They do not take anything. This is the condition of our Math. So I invite you, and you will see in your eyes what is the system of our Ashram. What was the system of Ashrams in previous times? All gone.? So, monetary transaction. Here is a custodian, Mahanta, he will select a man next to him, next after him, his own relation.

**WE ARE WORKING WITH TWO HUNDRED SANYASIS AND BRAHMACHARIS. SELECTION WILL BE FROM AMONG THEM. This is thing we have learnt from our Guru Maharaj..."**

## **A Letter of Srila Acharyadeva to the Complier of this book**

**Where we can have a glimpse of his heart**

Do firmly believe that the incidents, those we meet on earth whether good or bad should be accepted as the Divine Will of God, no doubt, they are good for our spiritual gain in life. Look here although Lord Krishna was the Charioteer and Minister of the Pandavas yet they had to face extreme calamities, unimaginable sorrows and sufferings and anxieties but without any complaint against anyone they silently underwent all the troubles accepting as such the Will of God. Prahlad never lost his balance of mind even at the brutal atrocities of his father against him and he was extremely steady in his belief of God that His Will was final.

Ceaselessly, I am at war fighting for the fulfillment of the Mission of Srila Prabhupad, my Divine Master, and for preserving the glorious tradition, and the sanctity of the spiritual life; my motto in life is to create an atmosphere and an environment where recluses may remain above any worldly temptation.

Never I became disappointed or ilusioned due to sordidness or want of money or man-power. I have learnt from my Divine Master, that mere holding of routine discourses, Kirtans or occasional festivities or worship etc, may not lead to final attainment in life. My mission in life is to create a revolution against vanity, lordliness, oppression over innocent Vaishnavas, sensual enjoyment under the garb of renunciation etc. While I proceed for working in this regard, several times my life became imperilled and even now I am not free from such oppressions. Still, I fearlessly proclaim that truthfulness, purity, self-surrender, faith etc., alone are the essence of religious life. Therefore, I call upon to you to stand always by my side as a sincere soldier for safeguarding the purity, spiritualism, Lord Krishna's service, righteous life etc.,

One who stands for the truth, his life is the life of suffering. But, suffering is not the punishment. Preaching of religion against falsehood, pseudoism, injustice etc., is meant to forbear maximum sufferings and troubles. Never be discouraged; I never can think of making any compromise with injustice; I have always become bolder and courageous when I met troubles and difficulties in life, since they make me more and more penetrative in the blissful remembrance of Lord Krishna.

Never can one think of that one's life will become easy-going without any perturbations. Struggle ! struggle! ahead! We have dedicated our life in the service of Srila Prabhupad. Always remeber the saying, the dedicated ones have made self-snrrender at the time of their initiation. To lead a recluse life as the Guru's mission is to have extreme forbearance to face difficulties and sufferings. Do remember the divine usage, "To suffer in rendering service to Thee (Lord) brings a great spiritual solace". A servitor of God and to Guru should not look for a comfortable life but should welcome sufferings in fulfilling the Mission of life. From the very young age, you have extended your hands in fulfillment of my mission and endured difficulties as I have given lessons that aim of the Sri Chaitanya Math is to fight against undue and unjust activities, sense-gratification, name and fame, accumulation of wealth etc., in the name of religion. Let this be the guiding principle of preaching in life.

—B.V. Tirtha



## CHAPTER - XVIII

### COUNTRY-WIDE PREACHING TOUR

#### YEAR AFTER YEAR

Madhu Mangal : Another day Sri Madhu Mangal sat at the feet of his Maharaj and asked about the India-wide preaching tour of His Holiness Srila Acharyadeva.

Maharaj : Srila Acharayadeva Srimad Bhakti Vilas Tirtha Goswami Maharaj after his Sanyas for the first time when he visited Calcutta on the 2nd May 1948 was given a rousing reception at a meeting under the president-ship of famous philosopher Dr. Mahendra Nath Sarkar at the most largely attended meeting by a large number of highly educated and well-to-do men of the city. The people once again came to be associated with the activities of Sri Chaitanya Math. His Holiness converted the Calcutta Gaudiya Math into a regular religious discourse-centre where discourses were held thrice a day and there was occasional holding of big public meetings when hundreds gathered. He made it a point to visit, at least once in the year, all the branches which belonged to Sri Chaitanya Math in different parts of India and to hold big meetings with festivities. Throughout the year he had been sending batches after batches of itinerant parties consisting of Sanyasis and Brahmacharis of the Math even to the remotest villages, in Bengal, Behar and Orissa. At the same time he had been organising year after year many a holy festival at Sridham Mayapur giving all possible assistance to thousands of visiting devotees. The idea was not merely to turn Sridham Mayapur, on those occasions, into a festive mood but to make the air carry the Message of the Lord, the Message of Love- Transcendent, through resounding Hari Sankirtana from all corners and through discourses from the lips of the holy men reaching the rejoicing hearts of the participants to their eternal benefit.

Madhu Mangal : Maharaj, why are big personages particularly political heads, very often invited to preside over the religious meetings instead of Srila Acharyadeva himself presiding over them as being the head of the Religious Institute? These political people are no good to our religions. Neither have they any religious life nor any interest in it.

Maharaj: Baba, a Krishna Bhakta is very very clever as well as extremely kind to one and all. Our Lord Sri Chaitanya says :-

"Give due honour to others and make every one listen to My Glory from the lips of holy men, which will do real good to them."

His Holiness Srila Acharyadeva has deeply studied the movement of the present day world. People are now immersed in the political world. He is so kind that he invites the great political heads and holds big meetings and when their followers in hundreds come there, he in his masterly way demonstrates to them that if India is to survive and its past glory is to be regained, it is not through materialistic growth but through the culture of the inner spirit. He says : "Death comes to the nation that day when spirituality wanes and materialism gains growth." His idea is that political people should not be left out from the field of religion; on the other hand they must be given proper guidance in the matter of our philosophy and religion, on the strong foundation of which our nation should be built up. He often quotes Plato 'that guardians of the States must always be philosophers.' It is the people of India who should consider what a great influence has been exercised on political heads by personages like His Holiness and how today the political savants have understood the need of religion in building up the nations' unity.

Madhu Mangal : Revered Maharaj, I understand this point clearly, now kindly tell me how Srila Guru Maharaj, year after year toured over different parts of India for preaching the religion of Sri Chaitanyadeva.

Maharaj :- Baba, it will be a tremendous task for me to narrate fully the diary of Srila Acharya Deva's tour. So only the important events of his preaching tour I can bring out and the rest you may see afterwards from the pages of the Gaudiyas in Bengali and English.

As I have said, Srila Acharyadeva made it a point to visit all the Maths belonging to Sri Chaitanya Math every year. So in the year of his Sanyas viz., in 1948 he visited the Madras Sri Gaudiya Math and also Sri Ramananda Gaudiya Math of Kovvur (A.P.) . His Madras visit took place during the Sri Janmashtami (Sri Krishna's Advent day). During his Madras

visit he was welcomed most heartily by the local devotees and members of the Math with a 'Welcome Address' at a public meeting held at the big Hall of the Math. Srila Acharyadeva's charming personality and his most inspiring speeches made such a deep impression upon the minds of the people of Madras that they made an appeal to Srila Acharyadeva to visit Madras Math every year particularly during the Sri Jayanti (Janmastami) so that people of the South may be given full chance to know about the superiority of the devotional cult of Sri Radha Krishna worship which was the gift of Lord Sri Chaitanyadeva. Srila Acharyadeva was so much moved by the hearty welcome and devotional fervour of the people of the south that thereafter every year he visited Madras to celebrate Sri Jayanti.

In the next year on 18-4-49 just after the Bengal Governor's visit to Sri Mayapur, Srila Acharyadeva wrote a letter to Rash Behari Brahmachari, the then Math command of Madras Sri Gaudiya Math who was a great admirer of our Srila Acharyadeva, that as Srila Prabhupada said, 'Madras Gaudiya Math will be a great centre in propagating Gaudiya Vaishnavism. So now I get the inspiration that in the near future, the Madras Math will add a glorious chapter in the history of the Gaudiya Movement.' Dear Madhumangal, you will be knowing in the course of my discourses that every word of Srila Acharyadeva became true. For the second time when Srila Acharyadeva came to visit this Madras Math, people in streams came to pay their homage to Srila Acharya. A most learned scholar, Dr. P. V. Rajamannar, the then Chief Justice of Madras High Court, who presided over a meeting spoke of the erudition of Srila Acharyadeva; the meeting was attended by the elite of the City including Justice Raghava Rao, Justice N. L. Luch, Sri L. M. Roy, Bar-at-Law, member, Rly. Tribunal Board, Dewan Bahadur K. S. Ramaswami Sastri, Rtd. Dist. & Sessions Judge; many Barristers, Advocates, Professors and others. After his Madras visit, His Holiness visited Kovvur where he addressed many a meeting. One lecture he delivered at the local Govt. Sanskrit College which is even now recognised as one of the great Sanskrit Institutes for research in the South. Hundreds came even from far to have darsan of their holy man and many received initiation from him.

After going back from the south Srila Acharyadeva celebrated on a grand scale Thakur Bhakti Vinode's Anniversary and Sri Radha Astami at Calcutta Math. Next he went on an extensive tour of whole of Bengal. Generally every



year December to March upto Sri Gaur Jayanti Srila Acharyadeva was busily engaged in preaching in Bengal. After Sri Gaur Jayanti in 1950, he went to Hardwar Math and spent a long time there during the Kumbha Mela in the Month of April. About ten to twelve lakhs of people assembled at Hardwar during this Kumbhamela. Our Hardwar Math is situated in the heart of the town; so people were pouring into the Math and Srila Acharyadeva from early dawn of the day to late hours of the night was giving divine discourses to the seekers. After coming back from Hardwar to Calcutta, His Holiness with his entourage, on invitation of Sri Jamuna Prasad, the Dy. Magistrate of Harinpur left on 31st May for Sautwal Paragana (in Bihar - Now in Bengal) and he gave a series of lectures at Haranpur, Dist. Town. Hundreds of educated people came to listen to His Holiness. After spending three days there, His Holiness went to Pakur. On his way to Pakur His Holiness addressed a meeting at the Bangalow of Sri Umeswar Prasadji, S.D.O. Here at Pakur the Rani Sahiba of Pakur became the hostess of His Holiness and arranged for the stay of His Holiness with the party on the first floor of the palace itself. A big meeting was organised at the palace-ground which was addressed by His Holiness on the contribution of Sri Chaitanya; a good number of highly dignified people attended the meeting. On the 4th June, Srila Acharyadeva gave a Bhagavata discourse at the house of Ray Saheb Sri Agarwala where among others the Dy. Magistrate of Haranpur, S.D.O. of Pakur and Srijuktaa Rani Saheba, listened to His Holiness. From there, Swamiji was taken to Amrapada about twenty five miles off, where His Holiness addressed a big gathering. Next Srila Acharyadeva went to Maheshpur, Katikunda, Dumka and Rampurhat in a week-long preaching tour and everywhere he got very sound response. Hundreds and hundreds got inspiration by listening to His Holiness. After coming back from his tour, His Holiness went to Bajbaj and then to Puri to attend the Rathayatra. At Puri, His Holiness spent over a week in preaching. And in front of the car of Sri Jagannatha deva on the Rathayatra day led by Srila Acharyadeva Sri Chaitanya Math Bhajan Party, performed Sankirtana throughout the route. Srila Acharyadeva also went to Bhubaneswar Gaudiya Math on his way to Puri and celebrated the annual day of the Math there. He came back to Calcutta and delivered a series of lectures at Calcutta Math. On 28th Aug. His Holiness left for Madras to celebrate Sri Jayanti function there. His Holiness stayed in Madras upto 8th September. In His week-long programme in Madras thousands listened to him and received blessings.

The annual meeting on Nandotsava day of this year was presided over by Justice A.S.P. Iyer I.C.S., of Madras High Court. Dr.R. Nagaraj Sharma, D.Litt. Author of "Reign of Realism", an authority of Madhva Philosophy had a long discussion about Mayavada and Bhakti tatva. Sri B.L. Murthi, M.L.A. was happy to learn from the discourse of Srila Acharya-deva how religion can make a greater contribution in building up society and encouraging world peace than the mad politics. This Madras tour of Srila Acharyadeva was well reported in all the local papers and also in Bengal Dailies. From Madras, His Holiness came to Kovvur on the 9th Sept. and that very afternoon he addressed a meeting with Sri A.L. Narasimha, M.A., L.L.B., District Munisiff, in the chair. The President of the Advocates-Association, High Officials of the District Town Rajmundry, and the common masses attended the meeting. Srila Acharyadeva's speech on 'Sri Krishna' was so much appreciated by the audience that one among them sought the permission of Srila Guru Maharaj to allow him to print it; and he printed thousands of copies at his cost for distributing it among the educated and officials of the District town. Many took initiation from His Holiness. Srila Acharyadeva with his party came back to Calcutta on the 11th Sept. Afterwards His Holiness was too busy in celebrating month-long annual functions of Calcutta Math.

### **Vraja Mandal Parikrama**

After that function he left with about hundred devotees to Vraja Mandal Parikrama to spend full one month of Urjja-Vrata viz, the last month of the chaturmasya in visiting places amidst Sankirtana of the sportive Leelasthala of Sri Krishna. Srila Maharaj continued : 'I also had the fortune to accompany this party.

After coming back from Vraja mandal, His Holiness left for Puri and on the way on the 5th Dec. he spent a day at Bhubaneswar Math and gave a Bhagavata discourse. Spending four days at Puri, His Holiness came back to Calcutta. After spending a week at Calcutta Math giving discourse on Bhagavata Religion, he left for Sridham Mayapur to meet Mr. Wayaltar Aditith, a great European scholar, author of more than thirty books, who came to visit Sri Mayapur. After going back to Calcutta, His Holiness delivered a Bhagavata Discourse at the residence of Sri Keshva Chandra Gupta, a well-known

writer which was attended by a galaxy of writers. Among them were Sri O.S. Ganguli, Sri Basanta Kumar Chatterjee (Editor, The Dipali), Dr. Hemendra Nath Das Gupta (Editor, The Banga-Sree), Sri Jatindra Mohan Mazumdar, Dr. Suniti Kumar Chatterjee. (National Professor) Dr. Jyotirmay Ghose (Prof. Presidency College). And some Barristers of Cal.High Court.

Now, Madhu Mangal, understand how Srila Acharyadeva throughout the year is busily engaged in preaching the religion. That too I have not given date to date diary of his tour. He has also been along with his entourage touring and I have already told you that several other parties with Sanyasis and Brahmacharis were touring throughout the year. And year after year this tour of His Holiness has been intensified and the field was also extended throughout India. To narrate it in detail will take months together. So what should I do?

Madhu Mangal : Revered Maharaj, Then kindly narrate the special incidents only.

Maharaj : I told you about Mr. Waditith who was sent by the Swedish Government from the Stock-holm University to make research on the Life and Teachings of Sri Chaitanya Mahaprabhu. The then external affairs Dy. Minister of India Sri B.V. Keskar sent him to stay at Sri Mayapur for this purpose. He took Vaishnava initiation. His stay at Sri Mayapur was published with a photograph along with Srila Acharyadeva and Sri Sadanandaji, German disciple of the Math in all Bengal Dailies. So Srila Acharyadeva regularly gave discourse to him on Sri Chaitanya's religion and philosophy for days together.

Now we come to the year 1951. As I have told you, Madhu Mangal, that last year Srila Acharyadeva's tour over Sautal Paragana was very successful. This year too they invited Srila Acharyadeva and His Holiness with a big party consisting of Sanyasis and Brahmacharis reached Hiranpur on the 21st January and spent thirteen days in preaching about religion and enlightening the people there.

### **Sri Vyasa Puja and Sri Gaur Jayanti**

Afterwards Srila Acharyadeva and all the members were busily engaged in the arrangements for the celebrations of Sri Vyasapuja, and Sri Nandadvipadhama Parikarama on the eve of Sri Gaur Jayanti. This year Sri Vyasapuja was celebrated on 26th. Feb. and on the same day the foundation of Srila



Prabhupad's Samadhi Temple was laid by Sri Acharyadeva. Hundreds of Srila Prabhupad disciples came from all parts of India and the public meeting of the day was presided over by Bengal Minister Sri Heinchandra Naskar. The report of this function was published in almost all the Bengal papers particularly the Ananda Bazar Patrika dated 6th March which covered a full column with a photograph. Sri Gaur Jayanti is celebrated with ten days festivals with its special feature of Navadvip-Dham-Parikrama. Just a week before the Advent Day of the Lord, thousands of devotees in a mile-long Sankirtana Procession circumambulated the nine island treet associated with the Anecdotes of the Lord on the previous evening of the Advent day when they come back in singing the God's Glory in zenith of Love, dancing; it became really a sight of gods. Fortunate ones who participate in it can feel at least for the time being what Divine Bliss is ? All the arrangements for all these days are done by Sri Chaitanya Math. What a tremendous task it is ?

Particularly, year after year, the strength of attendants was soaring and the Math had to provide everything for them including accommodation and Mahaprasadam (food) for all the days; on 25th March, only Sri Gaur Jayanti came to an end for the year. After the functions were over, Srila Acharyadeva went to Calcutta Math and regularly held discourses. Next, being invited by Sripad His Holiness Bhakti Kumud Santa Maharaj, another God-brother of Srila Acharyadeva, he went with a big party to participate in the annual function of Sri Gauranga Math at Keshiyadi in Midnapur district on the 8th of April. There Srila Acharyadeva was honoured with a Welcome Address and Srila Acharya addressed a large gathering in the same evening. From there Srila Acharyadeva with the party was taken to Kulasini by Sripad Dwarakesh Das Adhikari, a zaminder of the place, a disciple of Srila Prabhupad ; next he went to Puri with one hundred devotees during the car festival of Sri Jagannathadeva. This time he spent 18 days. Every day he led long Sankirtana Procession in visiting different temples of Puri associated with the Leela, of Sri Chaitanya-deva. His Holiness declared open the newly constructed temple and established the Purushottam Gaudiya Math, on the 19th June. Everyday during his stay he addressed large gatherings during the evening hours and whole day received the visitors. Srimad Gadadhar Ramanuja Das, the Mahanta of Emar Math, the Mahanta Maharaj of Dakshin (South) Math, Sri Mohananda Maharaj of Dewghar Balamanda Ashram, Sri

Pran Kishor Goswami, Sri G.C.Pariga, Dy. Magistrate, Sri Satyavadi, Panda, S.D.O., Sri P.C. Patnayak, City Megistrate, Sri Vidyadhar Mahanta, Ex-Minister of Mayurbhanja and Mr. Sanlulu of U.S.A. and U.S.A. Philospher, P.L. Pyang took great interest to listen to Srila Acharyadeva on the Love-Philosophy of Sri Chaitanya Deva. Besides this, the huge Sankirthana procession at Gundicha Marjan and in front of the car of Sri Jagannath deva made a record in this year's preaching. The untiring successful propagation revived the lost glory of Sri Chaitanya Math at Puri. Next as usual Srila Acharyadeva with a big party consisting of Sanyasis and Brahmacharis went to participate in the Sri Jayanti celebrations of Madras Gaudiya Math. The annual meeting was presided over by Justice C.H. Raghava Rao of Madras High Court who remarked thus:- This Math which is the only true exponent of Vaishnavism must be congratulated on the excellent spiritual work which it has been doing. The Swamiji Srimad Bhakti Vilas Tirtha Goswami Maharaj who is unique personality affords an example for all of us to follow. The Swamiji's most learned and thought-provoking speech today made me to understand the real aspect of Sri Krishna cult as well as true aspect of Sri Chaitanya's devotionism. I hope the Swamiji gave a new orientation to the South about the Krishna Cult. This branch is doing excellent work in the cause of the Math."

Srila Acharya Deva with his party on 2nd Aug. was taken to Sriperambadur, the holy birth-place of Sri Ramanujacharya by Sri K. Venkataswami Naidu, Ex-Minister of Madras. Srila Acharyadeva was received with temple honours by head priest of the temple. Srila Acharyadeva in a short discourse said how the Gaudiya Vaishnavas were allied with Sri Ramanuja sect. And by the cordial invitation from the same Sri K. Venkataswami Naidu, who was then the chairman of the Board of Trustees of the Tirumala Tirupati Devasthanam, Srila Acharyadeva along with him went on the 27th August to Tirupati. At Renigunta Railway Station Srila Acharyadeva was duly received by the Reception Officer of T.T.D. and others and Srila Acharyadeva with the party was taken to Tirupati by cars of the Devasthanam. At the gate of the temple the officer in charge of the Temple received Srila Acharyadeva and as per special arrangement His Holiness was taken to the sanctum Sanctorum of the temple with Temple honour. After convenient Darasanam Srila Acharyadeva was offered Mahaprasadam.

The Desikar gave a short history of this temple, and a set of Devasthanana publications was presented to His Holiness. Srila Acharyadeva also was taken to Sri Govindaraja Temple at the foot of the Hill and Sri Lakshmi Temple at Tiruchanur.

On his way back from Madras, His Holiness halted for four days at Kovvur (A.P.). On the 2nd Sept. His Holiness addressed a large gathering at the District Board High School which was presided over by Sri A.L. Narasimha Rao, Dist. Munsiff and attended by many highly educated people from Rajamundry. Next morning hundreds came to the Math with their presentations and Srila Acharyadeva blessed them all with Hari Katha. On the same day afternoon His Holiness addressed another meeting at Rajamundry which was arranged by Sri Kala Jagannatha Rao, Sub-Judge, a devotee of Sri Chaitanyadeva, at his residence and the same was attended by other sub-judges, advocates and elite of the town. Next after coming back to Calcutta, His Holiness was busily engaged for the month-long annual celebrations of Calcutta Math and afterwards he made extensive preaching tour of Bengal. Up to March (1952) His Holiness and all the math members were busy for Sri Vyasapuja, Sri Navadvipadham Parikrama and Gaur Jayanti etc. So after the completion of Sri Gaur Jayanti His Holiness along with a big party of about twenty Sanyasis, Brahmacharis and devotees went to Amarshi Sri Gaudiya Math on the 1st April. Amarshi in the district of Midnapur has made a great contribution to the freedom movement of our country. Here Srila Acharyadeva stayed for about a week and besides giving a series of Bhagavata discourses His Holiness addressed a large meeting at the local High School. Due to the efforts of the Head Master of the School, Sri Atul Krishna Mandal, people from far off came to join the meeting. On the Annual function days of the Math, more than one thousand five hundred people attended the discourse of His Holiness and all of them received Mahaprasadam. From Amarshi His Holiness with the party was taken to Kulasini where on the 7th April Srila Acharyadeva along with the party was taken by a special bus to Keshiyadi, Sri Gauranga Math. At the outskirts of Keshiyadi, Srila Acharyadeva was received with Sanskritana procession by Sripad B.K. Santa Maharaj of Sri Gauranga Math who erected seven arches on the way to his Math in honour of Srila Acharyadeva. On the 10th April Srila Acharyadeva presided over the annual meeting of the Math which was addressed by



seven Tridandi sanyasis and attended by more than two thousand people.

This year too Srila Acharyadeva along with a large number of devotees participated in Sri Rath Yatra of Jagannath of Puri in the month of June spending more than a week there, with a very busy programme. 'The advance' dated 8th July gives a full report of the Puri tour of His Holiness .

This year for the second time, His Holiness conducted Braja Mandal Parikrama along with about three hundred devotees. On 1st October he left Calcutta but actual Parikrama started from 3rd October, beginning from Mathura, the holy Birthplace of Sri Krishna. Sankirthana Procession went through Mathura, Madhuban, Barshan, Sri Radha Kunda, Sri Govardhana, Keshi, Lauhaban, Sri Kamyaban, Nandagram, Keshi, Khelanban, Nandaghat, Madhuban Gokulban and Brindavan of Sri Braja Mandal, the circumference of which is 168 miles. On the 29th October the Brindavana town parikrama was conducted with all pomp and grandeur. In front of the procession on the back of a decorated elephant the VijayaBighraha of Sriman Mahaprabhu Chaitanya-deva and a portrait of Srila Prabhupad in a decorated Palanquin were taken out, when all were singing Namasankirtana with accompaniment of Khola, Kashra, Karatal etc. and proceeding through the main roads of the town in ecstatic stately dancing people thronged from all sides to join the procession. Many devotees worshipped Srila Acharyadeva on the way. Wherever Srila Acharyadeva camped with the party, freely distributed Mahaprasadam to hundreds of Braja-basis.

*At Sitapur* on a special invitation from Sri Nilmani Bhattacharya, Advocate on behalf of the people of Sitapur (District town), His Holiness with the party went to Sitapur and delivered a learned speech at the local Theosophical Lodge's hall which was attended by a large number of educated people. Another discourse he gave at the local Gita Mandir.

*At Allahabad* ; From Sitapur His Holiness along with the party came to Allahabad on the 11th (Nov.) evening with the invitation of Sripad Gaurasundar Das Bhagavatabhusan whose entire family are devoted disciples of the Math. The news of the arrival of Srila Acharyadeva spread soon in the town. Invitations came for his discourses from different corners. Sri Tusharkanti Ghose, Proprietor-editor of Amrita Bazaar Patrika of Calcutta, when he came to know of the arrival of Srila

Acharyadeva at Allahabad, cancelled his ticket which he booked for Calcutta and made elaborate arrangements to receive His Holiness at his house. He also arranged for a Bhagavata Discourse by His Holiness at his house and at his invitation a number of important people of the town attended this discourse. Next day the discourse was published in his paper. Srila Acharyadeva gave two more Bhagavata discourses one at the residence of Prof. Anukul Chandra Mukherjee, Dean of Allahabad University and the other one at the residence of Kaviraj Varadakanta Sen. In both the places a large number of people attended. During his stay at Allahabad His Holiness throughout the day received visitors to whom he spoke on the religion of Sri Chaitanya Mahaprabhu. This Allahabad tour of His Holiness was fully reported in 'Jugantar' too, dated 25th November 1952. After coming from Allahabad His Holiness gave a number of discourses in Calcutta. On 7th January 1953 His Holiness with a party left for over a week's long preaching tour in 24 Paraganas (W.B) visiting Basirhat town, Piyara, Gandharbhapur, Aturia, Nityanandakati and Goyalpara. In those places the Math has got hundreds of family disciples. So wherever Srila Acharyadeva went, hundreds received His Holiness with their homage. Every place resounded with Harinama Sankirtana and each day Srila Acharyadeva gave several Bhagavata discourses in a number of houses and those days became festive days to them. Besides this, His Holiness addressed several large gatherings such as at Basir Hat Town Hall, at Aturia, at Nityanandakati and Goyalprara. We also have a number of dedicated souls as Sanyasis and Brahmacharis from this 24 Parganas. The tour continued upto 15th January.

After this tour His Holiness with all Math members was busy for Sri Vyasapuja and Sri Gaur Jayanti as usual. Generally on Vyasapuja day thousands of Srila Prabhupada's disciples and other devotees of the Math attend; but this year besides them, Sri Shambhu Nath Banerjee, Vice-Chancellor of Calcutta University (as the President of the general meeting), Sri Rabindra Nath Basu, Magistrate of Nadia district with his family, Sri Makhanlal Biswas, Vice-President of Hindi Mahasabha, Sri Ranajit Pal Chauduri, Zamindar of Nadia and many high officials and educationists participated. This year too Sri Gaur Jayanti was largely attended. More than ten thousand people witnessed the Advent of the Lord.

This year too His Holiness went to Midnapur District, and Puri during Sri Ratha Yatra spending 17 days at Puri. This year too Srila Acharyadeva had a very successful tour in Madras and Kovvur. The nandotasava day's meeting at Madras was presided over by Sri S. Varadhachari, Retd., Federal Court Judge. The Madras preaching tour of His Holiness was well reported in all the local News papers and also in Bengal the 'Yogantar' dated 23rd (Bhadra). The Hindu and the Indian Express of Madras gave a long report of the Sri Jayanti functions. Here I reproduce the Report Published in the *Indian Express*.

## Development of Spiritual Values

(Sri Gaudiya Math-Chief's Exhortation)

Science has no doubt taught us to lord it over nature, but becoming too much externally minded and lacking a proper balance between the exoteric and esoteric aspects of life, we are daily losing the inner strength that comes from a harmonious development of the mental, moral, and spiritual values of life, declared H.H Tridandi Swami B.V. Tirtha Goswami Maharaj, President of the Sri Chaitanya Math, addressing the Krishna Jayanti celebrations at the Gaudiya Math, Royapettah, last evening.

Saying that turning our minds inwards in search of the truth eternal if carried out properly, will not deprive us of the hold on the external world, but will rather strengthen it as the same all-prevading 'Atman' rules everywhere. The Swamiji traced the development of the various systems of Hindu philosophy, leading to the Bhakti cult. If any human activity, physical, mental or spiritual, wants to acquire an abiding and real significance, it must be done in relation with the Absolute, as a sublime function. The Jivatman or soul, which is at the same time one with and different from the Paramatman, could find its ecstatic oneness with the Absolute through worship of Lord Krishna, the Supreme God ....."

Srila Acharyadeva, during his stay in Calcutta gave regular Bhagavata discourses in the evening hours and completed cantos 1st to 6th of the Bhagavatam. The common features of his tour I have not referred to here, as they are the same as in previous years. So here I complete the tour account for the year 1953.



Now in the year 1954 on the 27th January Srila Acharyadeva delivered a most learned speech at the 'International Congress of World-Fellowship of Faith held at the Senate Hall of Calcutta University. The thoughtful speech of His Holiness was highly appreciated by the scholarly audience. Next Sri Vyasa Puja and Gaur-Jayanti were celebrated with due festivity as before.

Next His Holiness declared open the newly constructed Temple of Sri Ramananda Gaudiya Math, Kovvur (Andhra) on the 11th April '54. About a dozen Tridandi Sanyasis and a number of Brahmacharis from different branch Gaudiya Maths came to participate in this function. People from very far off came to witness it. The festival continued for four days and all these days during the evening hours Srila Acharyadeva and other Tridandiswamis addressed big meetings. And throughout the day beginning from 5 a.m. Sri Krishna Nama Sankirtana Bhajan was conducted. How the people of Andhra love Sri Chaitanya Mahaprabhu could be seen during those days as they in thousands remained day and night. High officials like judge K. Jagannatha Rao, Dist. Magistrate, G. Sinhadri, Dist. Collector, V. S. Krishna Murthi, Sub-Magistrate, A.L. Narasimha Rao, Sub-Judge (Masulipattam), Y. Basudeva Rao, S.D.O., M. Chelapati Rao, Dy. Collector, D.S.P. of Narsapur, G. Hanumanta, 1st class Magistrate of Tadepalligudam, and Alluri Bapi Needu, President of District Congress repeatedly came to listen to Srila Acharyadeva. So Srila Acharyadeva had a very busy time all along. Srila Acharyadeva with the party left Kovvur on the 15th April and came to Puri on the next day. His Holiness stayed two days here and gave two Bhagavata discourses during evening hours. Next 17th night His Holiness with his party left for Bhubaneswar. Srila Acharyadeva delivered a Bhagavata discourse before a selected gathering on the 18th evening and the same night left for Kulasini and halted there for two days giving Bhagavata discourse. After the tour, His Holiness stopped for a few days at Calcutta for giving Bhagavata discourses and next came to Sridham Mayapur when Sri Tarunkanti Ghose, Bengal Minister visited Sridham and a big meeting was organised there on the 30th April. Afterwards His Holiness went to Lakshmikantapur in 24 Parganas and gave two Bhagavata discourses on the 11th and 12th April.

*Kedar-Badri Pilgrimage* This year along with twenty Math inmates and 60 pilgrims Srila Acharyadeva for the first time went to Kedar-Badri pilgrimage. Srila Acharyadeva along with the party left Calcutta on the 17th May reaching Hardwar on the 19th from where actually the tour started. Here the strength of the party became 92. And for the journey to Kedar-Badri more than 150 coolies, 24 Dangi and 10 Kandis were engaged. Doing Nama Sankirtana all the way, they visited Hardwar and Kankhal on the 19th and 20th Hrishikesh on the 21st, Devaprayag on the 22nd, Srinagar on the 23rd, Rudraprayag Ramapurchati and Agastyamunichati on the 24th, Viri and Guptakashi on the 25th. Fata on the 26th, Triyuginarayan on the 27th, Gaurikunda on the 28th, Kedarnath on the 29th, and 30 June; and on the way back from Kedarnath-Gaurikunda and Rampurchati on the 30th 31st, Dhata and Ukhi Math on the 1st June, and Baniyakunda on the 2nd, Tunganath and Mangalchati on the 3rd, Gopeshwar and Mathchati on the 4th, Pipulkuti and Ganda Ganga on the 5th Kumarchati on the 6th, Joshi Math on the 7th, Hanumanchati on the 8th and then on the 8th evening His Holiness with the party reached Badrinath. Here His Holiness with the party stayed for three days. At the places where the party camped, everyday in the evening and morning there was Nama Sankirtana and Srila Acharyadeva gave descourses on the significance of the places. Although Kedar and Badri journey is usually considered tedious, nobody felt tired due to regular Bhajan and discourses. Srila Acharya-deva came back with the party to Calcutta on the 18th of June.

After a few days, on the 24th June His Holiness Srila Acharyadeva with a big party in a reserved Railway Bogie left for Puri and stayed there upto the 2nd July and then three days at Bubaneswar. Afterwards Srila Acharyadeva visited Madras.

**Maharaj :-** Dear Madhu Mangal, on the 15th August, 1954 morning when Srila Acharya-Deva arrived at Madras Central Station by the Calcutta Mail Sri T. Venugopal Rao, Dy. Mayor of Madras Corporation, as the Chairman of the Reception Committee along with other members received His Holiness at the station and Srila Acharyadeva along with his entourage motored to the Math. The arrival of Srila Acharyadeva was announced in local Dailies with Photographs. This year from all corners of the city, people flocked to His Holiness to listen to him and to receive his blessings. It was not

only Hindus and religious centres who invited His Holiness to deliver the Love-message of Sri Chaitanyadeva, but Mr. S.M. Fossil, Secretary of the Fellowship of Faiths of the Crescent Hall, the Mylapore Lodge Theosophical Society, Corporation officials' Co-operative Bank, Madras Seva Sadan and Arogya Ashram, also organised big meetings for receiving His Holiness. On 16th August His Holiness gave a most learned speech at the Theosophical Society, Mylapore on Bhakti. On the 18th His Holiness addressed the "Fellowship of Faiths" at Crescent Hall, Triplicane which was reported in all the local Dailies. The Indian Express dated (19-8-54) reports :- "Speaking at the Fellowship of Faiths at the Crescent Hall, Triplicane last evening on 'The present world and peace', Sri Bhakti Vilas Tirtha Goswami Maharaj referred to the havoc caused by the second world-war and the present world tension, and said that the UNO which was there providentially to safeguard peace, could not fulfil its duties properly because its representatives had to face intricate and conflicting problems. The Swamiji said it was impossible to change the outlook of a nation except through religion. Members of a religion should fulfil their duties and responsibilities properly without criticising other religions. People should discard all ill-feeling and misunderstanding and work for the welfare of humanity; only then, they could have peace in the world. Mr. S.M. Fossil earlier welcomed the Swamiji."

On the 19th evening His Holiness was given a rousing reception at a public meeting at the Madras Corporation under the presidentship of Sir S. Varadachariar, Retd. Federal Court Judge with the Mayor of Madras as the chief guest, Sri V.N. Subbarayan, Commissioner of the Madras Corporation welcomed His Holiness. More than one thousand elite of the city attended the Meeting. Sri S. Sathyamurthi, Chief Accountant of the Corporation gave a vote of thanks. His Holiness also gave a discourse at Gandhi Nagar where Sri P.S.G. Rao, Manager, M/s Kumar & Co., Sri K.K. Nambiar, Chief Engineer of Madras. Sri K.A. Ramachar M.A., B.Sc., A.M.I.E., Prof. Dr P.B. Janardana, Prof. T.K. Venkatesan. Sri B.K. Soma, Asst. currency officer, Reserve Bank, Sri T.N.K. Panikar, Chief Accountant Reserve Bank (Madras), Col. K.V. Rao and others attended. On the 20th His Holiness addressed a gathering at Arogya Ashram, Gandhi Nagar which was attended by some foreign scholars too. The Reception here was organised by Sri Venkateswarananda, head of the Ashram. On the Sri Krishna Jayanti day and Sri Nandotsava day streams of devotees,



visited the Math and paid their homage to Srila Acharyadeva. On the Nandotsava day the meeting at the Math was attended by more than two thousand devotees. The learned and devotional speech of His Holiness on that day will be ever fresh in the memories of the audience. Sri P. Ramakrishnan, I.C.S., Chief Presidency magistrate presided over the day's meeting. All the local Dailies reported the speech. Here I quote the Hindu, a leading Daily of the South :-

### The Hindu

"The Bhagavatam is the summum Bonum of Vedic theistic thought," said His Holiness Tridandiswami Sri Bhakti Vilas Tirtha Goswami Maharaj, President of the Sri Chaitanya Math, speaking at the Krishna Jayanti celebrations of the Gaudiya Math. Mr. P. Ramakrishnan, Chief Presidency Magistrate Presided.

The Swamiji who spoke on 'Bhagavata Dharma' said that **Bhagavatam** was the best, truest and most impartial interpretation of the Brahmasutras. It was the purest and profoundest of all Puranas. Hence it was called Mahapurana.

Touching on the modern quest for peace, the Swamiji observed that in their strife-ridden world all of them hankered after peace, but few knew the real source of it. As long as the fundamental idea underlying life remained struggle and its inevitable off-shoot Matsarata, real peace would remain a far cry. The message of Bhagavata to a forlorn world was that all great human qualities that made for real peace in individual and social life flowed from the love of Truth approached with Shraddha. We really love God only when we love and serve Him in his creation-mundane and transcendental. This is the biggest teaching of the Bhagavatam" He concluded. Sri P. Ramakrishna observed that the Bhagavata opened out a new approach to God. He paid tributes to Sri Chaitanya after Whom the Chaitanya Math was named."

Maharaj continued : Dear Madhu Mangal the full report of Madras function was covered by the Jugantar (Bengal Daily) dated 31-8-64. It was reproduced in the Bengali Gaudiya.

This time Srila Acharyadeva spent about a fortnight in Madras. After coming back to Calcutta, Srila Acharyadeva celebrated Sri Radha-Astami on the 5th September at Calcutta Math. Srila Acharyadeva sent a batch of preachers to Punjab,

who toured different parts of Punjab such as Ludhiyana, Jalandhar etc. preaching for over three weeks. After celebrating Govardhana Puja and Annakuta Mahotsava at Calcutta Math, His Holiness spent full one month, the Urja Brata Month at Sree Mayapur giving regular discourse on Sri Upadeshamrita and Sri Chaitanya Charitamrita. Next Srila Acharyadeva toured over Baharampur from 27th to 30th November and besides giving Bhagavata discourses, he addressed large gatherings at Grant Hall and Tarasundari Hall and Bagchi Hall. The party remained there for over two weeks for preaching the Bhagavata cult. At the end of December, Srila Acharyadeva along with 15 members went to Chakdaha to celebrate the annual function of the Math there.

For over two months three batches of preachers toured over different districts of Bengal for preaching. The newly constructed temple of Sarbhog Gaudiya Math in Assam was declared open on the 2nd February 1965 and for three days functions took place to participate in which thousands of devotees from far-off Districts of Assam came. Afterwards Sri Vyasapuja and Sri Gaur Jayanti were celebrated with participation of more devotees. This year the Vyasapuja was celebrated on 12th February 1955 and the day's meeting was presided over by Justice J.P.Mitra of Calcutta High Court, and the attendance was more than 5000. And this year at the Gaur Jayanti over 10,000 people congregated. Sri Gaur Jayanti function was over on the 10th March.

### **North India Tour**

On the 16th March His Holiness with a party of 8 members left Calcutta for North India tour. On the 17th and 18th, they stayed at Paramahansa Math, at Naimisharanya and gave two Bhagavata discourses. Next they were taken to Sitapur (District town) where at the Theosophical Society Hall on the 19th, 20th and 21st Srila Acharyadeva spoke on "Bhagavata Dharma" "contribution of Sri Chaitanya Mahaprabhu" and "The philosophy of Sri Chaitanyaism" respectively. The meetings were attended by large and learned audience. Besides these, several Bhagawata discourses and Sankirtanas were performed in different places of the city. On the 22nd March Srila Acharyadeva with his party came to Gonda town where at the Hanuman Temple a discourse was arranged and on the 24th His Holiness made a speech at Tamson Inter College. Two more meetings he addressed on the

25th and 26th too and also served hundreds of devotees with Harikatha who all came to pay their homage to His Holiness. From there His Holiness went to Hardwar where he stayed for three days giving Bhagavata discourses at Saraswata Gaudiya Math. Next from Haridwar His Holiness went to Ambala city in Punjab.

After coming back from the Northern tour His Holiness with a big party went to Kharagapur on the 24th April to participate in the opening ceremony of Sri Chaitanya Ashrama. Here under the presidentship of Srila Acharyadeva a huge meeting was arranged on the 25th April.

Next Srila Acharyadeva went to Kandi on the 10th May and spent seven days there, and at Baharampur on the 11th and 12th he addressed larger gatherings consisting of S.D.O., the Principal and Professors of the local college, high Officials, Chairman of the Municipality and the local general public. And on the 12th he addressed a meeting at the Halifax Hall, the Minicipai hall. On 13th June, with a big party Srila Acharyadeva left for his Orissa tour. This year the strength of the party was nearly one hundred. On 14th morning when with the party Srila Acharyadeva reached Bhubaneswar he was given a good ovation at the Station and was taken to the Math. The same evening a huge Sankirtan procession went round the holy places there. Here Srila Acharyadeva celebrated the annual function of the local Sri Gaudiya Math and gave two discourses on the 14th and 15th June ('55). From here Srila Acharyadeva with the party went to Puri for Rathayatra there. Here upto 21st he had a very busy programme as in previous years.

Maharaj continued, 'Madhu Mangal, you do remember about the letter that Srila Acharyadeva wrote about the future of Madras Sri Gaudiya Math. Now we shall see that from this year onwards steady progress is made in the South, year after year, in the matter of preaching the Love-philosophy of Sri Chaitanya deva. So here I stop for the day and again tomorrow we will resume our talk.'

Madhu Mangal :- "Quite alright, Maharaj, tomorrow we shall sit a little earlier just after partaking our Mahaprasada,' So saying he prostrated before Maharaj and went to attend to some other duty.



Next day after partaking Mahaprasadam Madhu Mangal went to the Bhajan Kuteer of his Maharaj.

Maharaj : Dear Madhu Mangal, come, come, I am awaiting you. We shall resume our talks, but today we have to sit in the Library room as hereafter what I shall narrate about the vigorous preaching tour of His Holiness Srila Acharyadeva should be supported by our records in the Volumes of the English Gaudiya and other periodicals as well as a number of paper-cuttings. Without these, you cannot have a true idea of that tremendous success of the tour. So saying Srila Maharaj got up and took me to the library room where Srila Maharaj collected on his table all the necessary books and a huge "News paper-cuttings file". First of all I took permission from Srila Maharaj and glanced over a few pages of the News paper-cutting files and I was struck with wonder to find in its hundreds of pages, cuttings of news with photographs from different Daily papers in various languages from all over India.

I have already said that in 1955 Srila Acharyadeva was accorded Civic Reception by the Mayor of Madras Corporation and also Sri Shriprakash, Governor of Madras, participated at the Sri Krishna Jayanti Function. This year Madras tour of Srila Acharyadeva was eventful which was narrated before hand while I narrated about the Civic Reception. So I do not repeat it again. If you are so particular to know in detail, read this special issue of the Gaudiya (English) 1955. Dear Madhu Mangal, these twenty years were the most glorious period for Srila Acharyadeva. Now, his future shines on the forehead, like the full moon.

Madhu Mangal : Revered Maharaj, I shall keep this valuable issue for a few days, for I shall read the whole proceedings. I find that the illustrations give a better idea than what I heard from you. Kindly narrate further.

Maharaj : 20th August 55 Srila Acharyadeva came back from the Southern tour. On the 9th Sept. His Holiness being invited by Dr. B.De., M.A., Ph.D. addressed the professors and students of Women's College at 206 Cornwallis Street., Calcutta, on the philosophy and religion of Sri Chaitanyadeva. On the 16th October His Holiness addressed the students of Charuchandra College of Calcutta under the presidency of the

Bengal Minister Sri P.C. Sen. The Amrita Bazar Patrika records thus (on 20th October 55) :-

"Tridandiswami Bhaktivilas Tirtha Maharaj, President of Sri Chaitanya Math, Sri Mayapur made a speech on the life and teachings of Sri Chaitanya Mahaprabhu at Charuchandra College, Calcutta on Sunday last. He said that His teachings were founded on a sound philosophical basis. Sri Chaitanya Mahaprabhu admitted Srimad Bhagavatam as an authority to know the ultimate Reality. Srimad Bhagavatam teaches according to him, three great truths which comprise the absolute religion of man. He calls them Sambanda, Abhidheya and Prayojana which connote respectively the relation between the Creator and the created, the duty of man to God and the prospect of humanity. Bhakti is innate in man's soul. The world at present demands the leader-ship of service and love. The essence of Sri Chaitanya's teachings is love and service to God which only can solve the intricate problems of suffering humanity. Sri P.C. Sen, State Minister, spoke highly of the learned speech delivered by Swamiji. The teachings of love and service as promulgated by Sri Chaitanya Mahaprabhu will no doubt melt the hearts even of Russia and China, he added."

### **In Dacca**

His Holiness visited Dacca, East Pakistan. Another most wonderful event happened. Janab Abu Hosen, Chief Minister of East Pakistan along with two other ministers, viz, Sri Basanta Kumar Das and Madhusudan Sarkar came on the 10th Oct. (55) to our Dacca Math and listened to a discourse from His Holiness.

### **Dwarka Pilgrimage**

Another one important report of this year was His Holiness's North India and Dwarka Pilgrimage along with one hundred devotees which started on the 1st. Nov. and ended on the 30th Nov. In the course of this tour, His Holiness visited Gaya, Prayag, Mathura and the whole Braja Mandal, Jaypur, Galdagadhi, Ajmir, Pushkar, Nathdwar, Abu road, Chitorgarh, Udaypur, Dwarka, Nageswar, Gopitala, Porbandar Jungar, Veraval Pravas, Somnath, Ahmedabad, Dakore, Godhra, Ujjain, and Bhopal. Everywhere amidst Sankirtana Procession His Holiness with the party visited the Temples and the temple authorities honoured His Holiness with garlands and special darsan. Everyday there was Bhagavata or Sri Chaitanya

Charitamrita discourse given by His Holiness which was followed by Namasankirtana. Particularly at Sudamapuri hundreds of local devotees took Srila Acharyadeva in a long procession to a public meeting at Gita Bhavan. At Junagad Srila Acharyadeva was given a warm reception by the elite of the place and His Holiness addressed a large gathering there. At Ahmedabad Station, a great crowd came to receive His Holiness. Here too, his Holiness addressed a large gathering.

### **Attending All-India All-Religious Conference at Ujjain (M.P.)**

When Srila Acharyadeva reached Ujjain, there was being held an All-India All-Religious Conference. The authorities of the conference coming to know about the arrival of Srila Acharyadeva, approached him for delivering an address at the Conference. Although Srila Acharyadeva had too short time to stay at Ujjain, yet he accepted the invitation and addressed the Conference which was attended by more than ten thousand people from all parts of India. After hearing the learned speech of Srila Acharyadeva, the audience and the authorities requested His Holiness to address another Session but he could not do so, as according to his programme, he had to leave the place with the party.

### **In Bengal :**

Next commences his Bengal tour for three months. On the 4th and 5th Feb. 56, at 55-A, Clive, St., Calcutta, His Holiness addressed two meetings; the 1st meeting was presided over by the leading labour Leader Sri Arabinda Bose, nephew of Sri Subash Chandra Bose and the second meeting by Sri Iswari Prasad Jalan, Bengal Minister. His Holiness gave three discourses from 12th to 14th at Kalighat High School Hall. On 16th Feb. there was a meeting at 55 Oliver Rd. which was presided over by the famous Journalist Hemendra Prasad Ghose, and on the 19th at Subas Bigred Club and presided over by Prof. Gostha Bihari Mookherjee, and with General Secretary of West Bengal Congress Committee Sri Bijoy Singh Naha as chief guest.

This year (1956) Gaur Jayanti was a unique one. More than twenty thousand devotees attended and Sri Prasanta Bihari Mukherjee, Judge (Cal. High Court) and president of Bangiya Sanskrit Parisad, presided. Bengal Minister Sri Radha Govinda Roy visited Sri Mayapur on the 3rd April. Then 27th of



April to 4th May in different parts of 24 Praraganas. From 4th July to 12th was the Puri tour during the Ratha yatra of Sri Jagannath deva.

On the 22nd, the newly constructed Chella Sri Gaudiya Math, a branch of Sri Chaitanya Math was declared open by Srila Acharyadeva with the installation of Sri Vighrahas in the Temple. The installation ceremony was performed with great eclat. Bhajan went on all through the day and thousands of devotees took prasad in the noon. In the evening a crowded meeting was held in the Math premises with Justice Rama Prasad Mukherjee as the president and Sri Chapala Kanta Bhattacharjee, Editor, Ananda Bazar Patrika as the chief-guest of the function. This was very well reported in all the Bengal Dailies.

### **Silver Jubilee of Madras Sri Gaudiya Math**

Now comes another event during Srila Acharyadeva's Madras visit.

This year Madras Math programme was to celebrate the Silver Jubilee of the Math during the Sri Jayanti celebrations. The programme was finalised and the functions were to be for seven days at Madras city and another 7 days in Srirangam and Madurai in the South. In Madras city the following was the programme. Besides Bhajans in the morning and evening, all the meetings were addressed by His Holiness Srila Acharya deva. On 26-8-56 Reception to Srila Acharya Deva at Madras Central Station by the elite of the city headed by worshipful Mayor of Madras and next Sankirtana Procession to the Math.

### **Programme of the Meeting at the Math**

Date	President	Chief Guest
27-8-56	Hon'ble Sri N. Gopala Menon, Speaker, Madras Legislative Assembly.	Hon'ble Sri M. Bhaktavatsalam, Minister of Madras.
28-8-56	Hon'ble Rajah Shunmuga Rajeswara Sethupathi, Minister	Dr. T.M.P. Mahadevan, Head of the Dept. of Philly Madras University.
29-8-56	Sri Krishna Jayanti Day	Whole day Bhajan.
30-8-56	Hon'ble Dr. P.V. Rajamannar, Chief Justice, Madras	Hon'ble Sri C. Subramaniam, Education Minister

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|---------|--|--|
| 31-8-56 | Sri C.R. Srinivasan, Editor,<br>the Swadeshmitran paper. | Hon'ble Justice<br>W.S. Krishnaswamy<br>Naidu, Madras<br>High Court. |
| 1-9-56  | Hon'ble B. Parameswaran,<br>Minister.                    | Sri V. R. Ramanatha,<br>Mayor of Madras.                             |

2-9-56. Reception to Srila Acharyadeva at George town. A big procession of the citizens : Reception to His Holiness when Hon'ble N. Gopala Menon, speaker, L.C., presided and Sri V.R. Ramanatha Iyer, Mayor was the chief guest.

The news of this celebration and arrival of the Acharyadeva were published in all the newspapers of the city in advance; so the whole city stirred up to receive Srila Acharyadeva with all grandeur. On the morning of 26th August the Madras Central Station was crowded with a huge gathering. When the Calcutta Mail by which Srila Acharyadeva was coming, was visible at a distance, hundreds of the members of the Bhajan parties started their Bhajan with the glorification of Lord Chaitanya, and their shouting of 'Guru Maharaj ki Jay' stirred the Station. The huge crowd moved then towards the platform to greet their beloved Swamiji. The joy and enthusiasm of the eager crowd knew no bounds when Srila Acharyadeva got down from the train, first of all the Gopalapuram High School Boys (Scouts), 50 in number, gave a guard of honour and then the Mayor of Madras Sri V. R. Ramanatha Iyer received His Holiness with garlands and bouquet and Sri K. Venkataswamy Naidu, Ex. Minister; T. S. Govindaswami Ex. Dy. Mayor; K. Kamalakanan, Councillor, T. Venugopal Rao, Sri B.M.Das, Director, Central Lather Research Institute, Sri A.K. Mukherji, A.G. Of Andhra; Sri G.M. Mukherji, and hundreds of the citizens of Madras received Srila Acharyadeva and was brought to the Math in a long Sankirtana Car procession. In a most beautiful open car in which Srila Acharyadeva was taken in procession. The Math was tastefully, decorated with electric lights, cloths, flowers, and flags and it assured a very picturesque sight drawing the attention of all who went by its side. Microphone loudspeakers were set and the whole locality was resounding with songs, Kirtan with Khol, and Kartal. Streams of visitors of all classes flowed into the Math to pay their homage to Srila Acharyadeva who issued a message to our Nation; the Message was :-

"In these anxious days of tension when fear and suspicion among the Nations of the world prevail, I appeal to the right-thinking people in the language of our Lord Sri Chaitanya Mahaprabhu to have living faith in God, cultivate love of Him, exploit none, seek no gain for yourself and give ungrudgingly all the respect due to others. Practise humility and forbearance in your individual and collective life believing that God lives in every sentient being. Serve God and humanity and thereby endear yourself to all. Establish brotherhood between man and man irrespective of nationality and race on a footing of equality between man and man. No person has any separate or independent existence of his own apart from God."

Inaugurating the Silver Jubilee function of Madras Sri Gaudiya Math, Hon'ble Minister M. Bhaktavatsalam said 'Sri Gaudiya Math of Madras has completed its 25 years of useful service to the people of Madras at large, by way of spiritual enlightenment. I should say I am more blessed having the opportunity to inaugurate the silver jubilee function. Since 25 years Sri Gaudiya Math, in the heart of the city, has been rendering great service to the people by preaching the cult of Bhakti. The ideal love and service, for which the Math stands, alone can bring unity amongst us. I pay my humble tribute to all those great men for their keen sense of devotion." The speaker of Madras Legislative Assembly Sri N Gopala Menon said :- 'Greatness of spiritual realities for which the Gaudiya Math stands is the real path one should follow for spiritual progress in life. The Math is doing a great national and spiritual service by inculcating the ideas of the unity of human beings, the immortality of soul and the greatness of spiritual values." Dr. T.M.P. Mahadevan said :- "it is significant that the Gaudiya Math Silver Jubilee Celebration is being performed to establish the supremacy of Krishna-Bhakti at the 25th Anniversary of the Math. Bhakti is the essence of Indian scriptures." Sri Raja Shunmuga Rajeswara Sethupathi, Minister, said :- "Sri Gaudiya Math is doing yeoman service to the society by giving spiritual light." Sri C. Subramaniam, Minister, said: "I am glad, this institution is serving the useful purpose of preaching the Gospel of Sri Krishna and thus showing to all the people the way of love. I am truly enlightened by the inspiring address of the President Swamiji. I wish this institution every success in its work and that is my earnest prayer also" .Dr. P.V. Rajamannar, the Chief Justice said : "I am not a stranger to the Math and I know of its activities which have spread the cult of Bhakti and worship of Sri Krishna and the doctrines



expounded by Sri Chaitanya Mahāprabhu. I am sure that the Math will flourish more and more and gather more devotees to lead them to the Supreme Goal on the path of true Bhakti. Justice W.S. Krishnaswami Naidu said: "The Gaudiya Math has become an institution spreading the Gospel of Vaishnavism. I wish and trust the Madras citizens are spiritually benefited by the lectures, of the Swamiji." B. Parameswaran, Minister for Religious Endowment, said: "I have always held this institution in the highest esteem. The work, silent and sincere, carried on by those associated with this noble institution is really admirable. I wish this institution should be spread throughout India to educate the people as to what is good in Hindu philosophy and ideology." Sri V.R. Ramanatha Iyer, Mayor of Madras said: "I am very much impressed by the work the Math is doing, in spreading the message of love and service of the great Lord Sri Chaitanya Whose holy Name stands out in the history of Hinduism, as a beacon-light to guide the people of this country, and for that matter, all mankind, for all times to come."

Maharaj continued : Madhu Mangal, you cannot imagine how people of Madras were inundated in that flood of devotional fervour during those days. People in thousands every day came to the Math to listen to Srila Acharyadeva. Particularly on Sri Jayanti day how many thousands of people came we are not able to count. From 5 p.m. to late midnight-during the Advent time of the Lord the Math was seen as only an ocean of people. People had to get in through one gate and after the Darsan go out through another gate. Such a crowd I never saw in my life at any religious function. This year too the Madras Dailies as well as Bengal Dailies gave widest publicity. This day the first issue of the monthly English Gaudiya came out and from this day onwards it has been regularly published.

After the Silver Jubilee function at the Math the Gujarati Brahman Samaj, Asthika Sabha, Mylapore and all India Youth Congress, in a colourful Sankirtana procession took Srila Acharya Deva through the main streets of George Town. Under the presidentship of Sri N. Gopala Menon, Speaker, Madras L.C. and with the Mayor of Madras as chief guest a Citizens' Welcome Address was given to His Holiness.

### Citizens Welcome Address

May it please your Holiness !

We, the citizens of Madras in general, the sincere devotees of Lord Sri Krishna, and the members of the Gujarati Brahma Samaj and the Asthika Mandal and all India Youth Congress, Mandal accord to Your Holiness a sincere and hearty welcome at the time of your visit to Madras on the occasion of the Silver Jubilee of Sri Gaudiya Math, Madras which has synchronised with the Sri Krishna Jayanti and Sri Nandotsava celebrations. These celebrations under your spiritual guidance and in your immediate presence evoked unparalleled enthusiasm in the city and were attended by vast pious crowds in a spirit of deep devotion.

The learned discourses delivered by Your Holiness during your visit last year left an indelible impression on our minds. Your inspired discourses this year on Lord Krishna and Sri Chaitanya Mahaprabhu and on the ideals of the Gaudiya Math have helped the world very much to appreciate and tread the Path of spirituality and Your Holiness has made us realise how Sri Chaitanya Mahaprabhu's Gospel of Bhakti alone can enable us to attain individual purity and social unity and to lead lives dedicated to the selfless service of the man and the unwavering worship of God and to overcome the rampant atheism, egoism and materialism of our age, by devotional and spiritual pursuits.

Twenty-five years have passed since the foundation of the Gaudiya Math was laid in the very heart of our city. The Gaudiya Math has grown in popularity and spiritual influence year by year and is now one of the greatest forces making for the full attainment of Daivi Sampath in South India, which was blessed by the Lotus Feet of Sri Chaitanya Mahaprabhu and was very dear to His heart.

We sincerely pray for the frequent Darsan and Upadesa of Your Holiness and pray to Lord Sri Krishna, to bestow His Choicest Blessings on Your Holiness.

We beg to remain, your Holiness,

Your sincere admirers and devotees,

*The Citizens of Madras, Sri Gujarati Brahma Samaj, Madras, Astika Sabha, Mylapore, Madras. All India Youth Congress, Madras.*

### **Pilgrimage to Srirangam**

After the Madras function, His Holiness went to Srirangam, the Head-Quarters of Sri Ramanuja Vaishnava Sampradaya where we find the highest and most famous Sri Ranganathaswami Temple. Srila Acharyadeva along with his entourage arrived at Srirangam on the 6th morning. As soon as Acharyadeva alighted from the train, Sri K. Vasudevan, Chairman, Srirangam Municipality along with Sri K. Venugopal, M.A., Prof. St. Joseph's College, Trichi, K. Srinivasan, B.A., Secretary, Srirangam Sevasangam, R. Krishnaswami Iyengar, Retd. Head Master, and President of the Sanga and others received him. A special arrangement was made for the Darshan of the Temple; about a dozen priests with Purnakumbha and uttering Vedamantras received His Holiness with the party and took them to the interior part of the Temple. The priest performed the special puja of the Deity nearly for three quarters of an hour uttering the thousand and eight Names of Bhagavan Vishnu and offering holy Tulsi leaves to the Feet of the Lord. As a special honour, the priest offered a garland to Srila Acharyadeva. In the afternoon Srila Acharyadeva was led in a procession, with band in attendance, on a well decorated elephant to the Municipal Hall where a Welcome Address was given to His Holiness on behalf of the Srirangam people. In the Address they said: It is indeed by a stroke of good luck we are having today amidst us, your esteemed Holiness, the redoubtable champion of the Bhakti Cult, so effectively preached and practised by Sri Chaitanya Mahaprabhu and others of His persuasion. That a Satpurusha of your type, an Acharya of such eminence, has condescended to visit His corner of our district, betokens most certainly for our people here, a prosperous era of religious revival and unshakable trust in the glorious Dharma propounded in the Sri Bhagavata, the Vedas and the Upanishads.

We venture to assure you, most Revered Holiness, that your fleeting, yet gracious visit will be ever green in our minds and your memorable discourse of tonight productive of lasting good to our souls."



His Holiness also addressed a meeting on the 7th Sept. at the Srirangam Boys, High School; the strength of the school was 1600 students. Hundreds came to the camp of Srila Acharyadeva during his two days' stay here.

### *Pilgrimage to Madurai*

His Holiness with the party left for Madurai at 8-30 p.m. on the 7th Sept. '56 reaching Madurai at 8-30 a.m. on the 8th Sept. His Holiness Srila Acharyadeva was received at Madurai Railway Station by the top ranking citizens of Madurai. First of all a group of Brahmins received Acharyadeva with Purnakumbham and Veda Mantara chanting and then the Municipal Chairman and the District and Sessions Judge along with hundreds of citizens received Acharyadeva with bouquets and profuse garlanding. A grand arrangement was made for reception from the station to the place where His Holiness was lodged. A big procession consisting of well decorated elephants, festoons and sceptres and a band party was moving in front of Acharyadeva who was seated in an open air car. One person was holding a big well decorated embroidered velvet umbrella over his head and a stream of processionists of people of high ranks, such as, Municipal Chairman, District Judge, Councillors, leading Advocates, high Police officials, leading merchants and commoners followed the Swamiji who had to pass through prominent streets of the city. A busy programme Srila Acharyadeva had during his stay in Madurai. At 3 p.m. on the same day he addressed a large gathering at Hanuman Temple Hall. At 5 p.m. Sri K. Kunchitapadam, Collector of Madurai District came to pay his homage to His Holiness and he listened about an hour to His Holiness. Next he in his car took his Holiness to the cultural League where a grand meeting was held in the Ramanna Hall under the presidentship of Sri R. Rangarajan, M.L. District Judge. In this meeting on behalf of the citizens of Madurai a welcome Address was given to His Holiness.

### **Citizens 'welcome Address at Madurai**

*Address:* "We, the Citizens of Madurai welcome in all humility and great reverence and joy your Holiness to this ancient and historic city (which stands next only to Madras) as the Capital for ages of the Famous Pandya Kings and Nayak Rulers, the Home of hoary temples clustering round the one dedicated to Sree Meenakshi Sundareswarar, which are at once Marvels of Architecture and living inspiration of Hindu Religion

and Culture, the proud and Famous Seat of the Tamil Sangam composed of eminent men of letters presided over by Lord Sree Sundareswara Himself.

We, the citizens consider it our great fortune that Your Holiness has consented to visit this city and we are deeply thankful for this unexpected rare privilege of having Darshan of Your Holiness and hearing the Divine Message from holy lips.

We are struck with reverent admiration for your deep knowledge of the Vedangas, Upanishads, Bhagavatam and the Gita and other ancient Hindu Texts and are proud of your unreserved dedication of your valuable life for the propagation of the Message of Sri Chaitanya Mahaprabhu, which is at once the message of Love and Service of entire mankind. The staunch follower of the Mahaprabhu, that you are, your life is an example and precept to us.

We learn with joy and pride of your Holiness, manifold and untiring activities in carrying through the length and breadth of the Country the Divine Message which heals, in this era of commotion, the troubled minds of millions of our countrymen who are greatly handicapped by want of spiritual stamina.

Needless to mention that it would be great fortune to us indeed if your Holiness would visit this city often and inspire us with your Holiness' radiant presence.

Feeling immensely grateful to your Holiness for finding time to come to our city in spite of immense inconvenience, we the citizens of Madurai most sincerely, devoutly pray that the Lord may grant you long life and robust health so that your Holiness may spread the Divine Message of Hindiusm to every nook and corner of our Country."

We remain  
Craving your Holiness Benign Blessings,  
**Citizens of Madurai**

In reply, Srila Acharyadeva spoke on the special contribution of Sri Chaitanya Mahaprabhu for over an hour but as soon as he stopped the president requested His Holiness to speak a little more in order to satisfy their curiosity. More than one thousand people attended the meeting and Srila Acharyadeva spoke upto 8 p.m. The whole atmosphere was surcharged with hallowed influence and the audience

surrounded. His Holiness to have grace. After the meeting at night His Holiness visited the important Sri Madan Gopal temple. At the gate of the Madan Gopal temple, His Holiness was received with music; two well-decorated elephants, flags, festoons, valuable redvelvet made umbrellas. And then inside the Temple near the Deity His Holiness's head was crowned with precious velvet cloth and gold crown by the Head Priest. On the 9th Morning His Holiness was received at Prasanna Venkateswar Temple with Purna Kumbham, light, and well decorated elephants. At 10 a.m. Srila Acharyadeva was taken to the famous Meenakshi Temple. Here at the gate of the Temple. His Holiness was received with Prunakumbham and Vedamantras by a number of priests. Many well-dressed men holding gold sceptres and well-embroidered umbrellas, made of velvet were present at the gate in honour of Srila Acharyadeva. Two decorated elephants were also at the gate and they honoured His Holiness by salutation, holding aloft their trunks and screaming aloud. The trustees of the Temple took His Holiness round, showing the different parts of the temple. It took complete two hours to see every corner of the Temple. When His Holiness was taken in front of the Meenakshi Devi all the priests present there uttered Vedamantram and they performed special puja to the Deity. After the special puja, the head priest fastened a queer silk cloth round the head of Srila Acharyadeva in special honour. We heard that this type of honour was given only to Dr. Rajendra Prasad, the President of India when he came to visit this temple. The honour that Madurai people showed, cannot be understood without seeing it in person. During these two days hundreds of people were always following Srila Acharyadeva and in a school bus, throughout the day, the followers of Srila Acharyadeva were taken around the whole city by singing Krishna Nama Sankirtana which stirred up the whole city. Sri N. Nateasan, Advocate and Sri N.V.C. Natarajan Chettiar, Jeweller of Madurai, were solely responsible persons behind these arrangements for His Holiness's visit to Madurai. They both were fortunate enough to receive the grace of His Holiness. The Madurai Newspapers gave wide publicity of the visit of His Holiness. You may get the whole report of the southern tour of His Holiness from the Silver Jubilee Issue of the English Gaudiya.

### **Preaching In North India**

Next we find His Holiness touring Uttar Pradesh; His Holiness with a big party travelled from 31st Oct. to 16th Nov.



over Sitapur, Gonda, Lucknow, Bareilly Naimisharanya and preaching everywhere. Meetings were held at all places, at which hundreds of people gathered and everywhere warm receptions were given to His Holiness; at Sitapur His Holiness delivered a lecture at the Theosophical Lodge on 5th Nov. before a vast gathering of the elite of the town. All alike were exceedingly charmed when he gave several other discourses there, too. Thereafter at Gonda, on His arrival on the 5th he was taken in a procession and the same evening he addressed a meeting at the Railway Institute which was attended by more than two thousand people. His Holiness stayed at Gonda upto 7th and two other discourses were also given at Thompson College. Next, on the 8th Oct. His Holiness arrived at Lucknow Station. He was received by a large number of distinguished personages led by Sri G.C. Deva, Supdt. Lucknow Secretariat and Dr. Ram Swarup Varma etc. Dr. Radha Kamal Mukherjee, Vice-Chancellor of Lucknow University, came to listen to His Holiness and in the afternoon of 9th Sept. he presided over a meeting at the University which was addressed by His Holiness. Sri S.N. Ghose, the Editor of the 'Pioneer', the leading paper in Lucknow and the 1st English daily published in India gave wide publicity of His Holiness' visit to Lucknow. About the University meeting he published the following reports with Photograph :-

**"The Pioneer" Lucknow : Nov. 9**

"In the love of God lies the summum bonum of life and His Name is the greatest solace here. The essence of Sri Chaitanya Mahaprabhu's teachings is love and service which alone can bring harmony and unity in this world", said His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Maharaj, President of Sri Chaitanya Math, Mayapur while addressing a meeting of students held under the auspices of the Sanskrit Gyan Vardhini Sabha, Lucknow University to-day. Dealing with the life and teachings of Chaitanya Mahaprabhu, the speaker stressed that this great religious prophet rescued philosophy from a barren intellectualism, and religion from empty ritualism.

Bhakti he remarked, was a supralogical experience, in which both man and the object of devotion come nearer to each other in transcendental bodies. That is the only way to reach the Ultimate Reality which remains incomprehensible, to the mere intellect.

Thus this way of knowledge and worship was more selffulfilling than the way of Shankara's Vedanta. At the time of Sri Chaitanya's Advent in Navadvip, which was once the fountainhead of knowledge and seat of oriental learning, famous throughout India, was in the grip of intellectual vanity bordering on scepticism.

It was Sri Chaitanya who wandered throughout India to convince the masses about the real aim of karma which was not enjoyment of worldly pleasures, but awakening of the inner consciousness and yearning to know the Truth.

Concluding, the speaker said that this new interpretation of the Vaishnava philosophy should draw the serious attention of students of Indian Universities.

Welcoming His Holiness Dr. Radha Kamal Mukherjee, Vice-chancellor, Lucknow University, remarked that Uttar Pradesh owned at least two things to the Chaitanya-Vaishnava Movement of Bengal of which the lecturer was a present distinguished leader.

First, Sri Chaitanya and his followers recovered the sanctity of the forgotten site of Vrindaban as the holy land of the Indian people. Vrajbhumi had since the 16th century been a favourite place of pilgrimage of devotees from all parts of India.

Secondly Chaitanya Vaishnavism gave a spiritual interrelation to the legend of Radha and Krishna. The romances of love-play between the Divine and human, between God and creature were placed in the background of elevated Vaishnava metaphysics that rejected the absolute monism of Shankara.

This movement represented the last work in the interpretation of Indian philosophy, making God co-partner and in man's finite life.

The Bhakti cult of which the radiant God-intoxicated personality Sri Chaitanya, was the type and the symbol, moulded the life and aspiration of millions of modern Indians."

Prof. K.S. Iyer, Head of the Sanskrit Department, regretted the general indifferences, particularly of students

towards teachings of Indian religious leaders and hoped that they would know more about the rich cultural heritage of India."

On the 10th, His Holiness delivered a speech at the Military Officer's Bungalow, at the Gun factory State area and the same evening another discourse at Lucknow Bengali Club, before a large gathering. Next, on arrival at Bareilly His Holiness was received by the President and Secretary of Hindi Mahasabha, Representatives of P.T.I.; D.S.P. and many others. That evening His Holiness held a discourse at Acharya Pith, a great centre of Sri Ramanuja Sect in the North. On the 12th His Holiness delivered a speech at the District Board Hall. On the 13th His Holiness addressed the students and professors of Bareilly college and the same evening held another discourse at the residence of Dr. P.N. Guha, a leading doctor in Bareilly. On the 14th, His Holiness spoke before a large gathering at the residence of Dr. P.N. Guha and another one at Dr. S.N. Chatterjee's house on the 15th. On the 16th His Holiness addressed a meeting at the Rotary Club, which was attended by a number of foreigners; His Holiness spoke on the Real Basis of Indian Nationalism. This was highly appreciated. You may know in detail from the English Gaudiya Vol. 1 No. 6.

### **In Bengal**

After coming back from the Northern tour, His Holiness began His Bengal Preaching for three months. This time several parties were sent for preaching to different parts of Bengal, Behar and Orissa. In Orissa the preaching party toured over Nizampur, Gandhiamal, Kumar Garapada, Nadhuldhiby Saradashala, Ramibhandh, Kalnashali, Sirbuatla, Pastra Gausiria, Kanchilk Agrila Sipluri Kauthpal, Mano Govindapure, Bhinda Novapla Shankerku Baleswar etc.

### **Sri Vyasa Puja and Sri Gaur Jayanti**

The Vyasa Puja was celebrated on the 19th Feb. 1957 when more than 5000 attended and Dr. Radha Kumud Mahkurkee, Padmabhushana, M.P. presided while Sri Dakshina Ranjan Basu, News Editor of The Jugantar Patrica was the chief guest. Bengal papers gave very good publicity of this function by publishing the whole report of the function with photographs. This year Sri Gaur Jayanti function for ten days was attended by a greater number of devotees than in previous years. The Annual Meeting was presided over by



Hon'ble Himanshu Kumar Basu, Minister who gave an inspiring speech referring to the great activities of the Math. He said about Sridham: "The serene peaceful and highly religious atmosphere which pervades the whole of the hamlet of Mayapur, has made a deep impression on my mind. The simple and active life of the Brahmacharis cannot but Invoke respect and admiration. The stream of devotees visited the great Temple. I will cherish the memories of my visit to this historic and holy place during the rest of my life."

Maharaj continued : Dear Madhu Mangal, as I have told, it is impossible to note everything of His Holiness's tour, in particular I am avoiding to say about his regular 3 months' tour in every year in Bengal because that itself will be a voluminous book.

#### **In Orissa (Hare Krishna Mahatab , Chief Minister attends)**

Next, 22nd June His Holiness with a big party reached Bhubaneswar (Orissa) Sri Tridandi Gaudiya Math where he celebrated Annual Function of the Math for three days. All these days in the afternoon there were religious meetings and there was a big Sankirtana Procession too. On the 24th June '57 the afternoon meeting at the Math was presided over by Sri Harekrishna Mahatab, the Chief Minister of Orissa and the meeting was largely attended.

Before a vast gathering including distinguished high officials and cultured gentlemen of the capital town Srila Acharyadeva spoke about the great contribution of Sri Chaitanya Mahaprabhu and emphatically said that peace and harmony cannot be obtained through material prosperity and intellectual efficiency without spiritual enlightenment.

Srila Acharyadeva left for Puri alongwith the party on the following day and on the way after visiting the famous Sakshigopal Temple arrived at Purushottam Gaudiya Math at Puri at 1-30 p.m. where he stayed upto 30th June. Everyday during the morning hours, the party visited in Sankirtana Procession different temples of Puri. On the 24th at the Annual meeting of the Math Sri S.K. Palit, Private Secretary to the Governor of Orissa among other distinguished persons was in participation. On the 28th, Gundicha Marjan took place amidst Sankirtana and on the following day our Party performed Kirtan in front of Jagannath Car.

## **Bengal Education Minister and Andhra Chief Minister at our Maths**

On the 9th Feb. 1957 Sri N. Sanjiva Reddy, Chief Minister, Andhra Pradesh, accompanied by the Education Minister, President of A.P.C.C., and District Collector visited our Kovvur Math and offered their prayer to the Deities.

This year Thakur Bhakti Vinode's Birth day was observed on the 7-9-'57 at Chella Gaudiya Math when the public meeting was presided over by Sri Harendra Nath Rai Chaudhury, the Education Minister of Bengal.

## **Preaching Cum Pilgrimage tour of South India**

Now another glorious chapter we find in His Holiness's whole South India tour. The tour inaugurated the dawn of a new age in the religious history of this subcontinent. The receptions accorded to His Holiness at almost all the places are really unique, marvellous and almost unprecedented.

Srila Acharyadeva with a party of more than one hundred devotees left Calcutta on the 13th October, 57 for South India pilgrimage tour with over a month' programme. At first His Holiness was received and honoured by the Raja Sahib of Talchar with his entourage at Palasa Station (Orissa) warmly. Next His Holiness first visited Kurmachalam where His Holiness addressed a meeting at Srikakulam Upanishad Temple. The Sub-Judge Sri B.R. Chalapati Rao presided. And second visit was to Sri Jiyada Nrsinghadeva at Simhachalm. Here Peshkar of the E.O. Office received His Holiness and made special arrangements for the Puja and Darshan of the Lord. In both the above Temples there are Foot-Prints of Sri Chaitanya Mahaprabhu, which were installed by Prabhupad in commemorating Sri Chaitanya Mahaprabhu's visit. The 3rd visit was Sri Ramananda Gaudiya Math at Kovvur (Andhra). Here Srila Acharyadeva was taken in a big Sankirtana procession through main streets of the town on the 17th October, with concourse of persons both local and from neighbouring town and villages. The procession terminated at the Sanskrit College, where His Holiness was received by the Pandits with Veda Mantra chanting and offering Aratrika and fruits. Next amidst a big gathering, His Holiness was accorded Welcome Addresses in Sanskrit, Telugu and English. Srila

Acharyadeva in reply to them gave a sweet discourse on the contribution of Sri Chaitanya Mahaprabhu. Next Srila Acharyadeva visited famous Panaka Narasingha Deva and also the Foot-Prints of Sri Chaitanya Deva at Mangalagiri. From Mangalagiri His Holiness with some members was taken to Sri Ramanamakshetra at Guntur, where hundreds of devotees welcomed His Holiness. Next comes His Holiness's Madras City Programme. On arrival at Madras city Srila Acharyadeva issued a message - *"My Mission"*

"My mission in life is to install God in the pure heart of man, teach him to worship God not merely with flowers and sandal-wood-paste, but in Bhakti which consists in chanting the Name of Krishna free from adjuncts of Maya. I do not believe in the worship of God with an impure heart steeped in sins and impurities. Every human being irrespective of his birth or station in life has the fundamental right for the worship of God. But the worship must be pure, otherwise, one will offend God. We, the religious teachers, make people pure in their heart and mind—a condition precedent to the worship of God. We must act as real Acharyas in arousing the spiritual power of mankind. We must give them an uplift. We must make them realise the purity of life, and unless and until we can bring about the purity in our daily act and thought, we cannot establish any peace or social order. No amount of legislation will succeed in establishing equality among different peoples unless we make the people religious in the true sense of the term."

The arrival of Srila Acharyadeva was announced in local dailies. The Delhi Janata was carrying our Acharya Deva and his party from Bezawada. A strong Reception Committee headed by the Mayor of Madras Corporation arrived for receiving Srila Acharyadeva at the Station. From 2 p.m. people from all parts of the City flocked together at Central Station and eagerly waited to receive their beloved Swamiji. When the train in which Swamiji was coming, was sighted at a distance, the Gaudiya Math Kirtana Party, Mahamantra Bhajan Mandali and the crowd proceeded towards the platform with the cheers of joy; and enthusiasm of the eager crowd knew no bounds when Srila Acharya Deva got down from the train. First of all, the Brinda Scout group consisting of thirty in number gave a guard of honour and then the Mayor of Madras as the President. The Secretary, and the members of the Reception Committee and the elite of the City warmly received the Swamiji and profusely garlanded. After reception at the Station



the Swamiji was taken in a car procession to Madras Sri Gaudiya Math which was followed with Bhajan Parties in number of cars and Private Buses.

A few names of the distinguished persons Present at the Central Station, in the vast crowd are mentioned below :-

Sri K.N. Srinivasan (Mayor of Madras), Dewan Bahadur Sri K.S. Ramaswami Sastri, (Retd. Dt. Judge, President Veda Sabha), Sri K. Venkataswami Naidu, Ex-Minister, Sri T. Venugopal Rao, Ex-Dy. Mayor, Sri F.K. Guha, President Bengal Association, Sri S. Venkataraman, Sri T.S. Mahalingam, Sri Gauranga Mohan Mukherjee, Sri B.C. Dhar, Sri M.C. Kannan, Brinda Scout Group (thirty in number), Sri Hari Hara Bhajan Mandall, Sri Ramachandra Das, Sri V. Rajagopalakrishna, Sri Amulya Ratna Das, Sri N. Balasundaram Chetty, Sri O.K. Ratnavelu Chetty, and many others.

The Swamiji and the party stayed at the Madras Gaudiya Math from the 19th to 21st October, 57. Another house near the Math was requisitioned to accommodate the party. Hundreds of people called at the Math to have Darshan of our Acharya Deva. The local Press announced the arrival of our Acharya Deva at the City. The Math premises was lavishly decorated and illuminated.

There was a grand meeting held at the Hall of the Sri Gaudiya Math in the afternoon of the 20th to accord a fitting welcome to our Srila Acharya Deva. The Reception Committee under the Chairmanship of the Mayor, convened the meeting which was presided over by the Governor Dr. P.V. Rajamannar, and Hon'ble Sri P. Rajagopalan, the Chief Justice of Madras High Court was the Chief Guest. Both the Governor and the Chief Justice entered the Math bare-footed to the pleasant surprise of all present and showed due respect to our Acharya Deva. The Hall was packed to its capacity. The meeting was well-attended by the Citizens of Madras, both official and non-official. The Mayor as Chairman of the Reception Committee welcoming His Holiness said :

"I always count myself fortunate to be able to take part in the activities of an association like Gaudiya Math, and today I must say that I am greatly honoured by this gracious gesture on your part, having been given an opportunity to a humble self as I am in welcoming Your Holiness, the disciple of Sri

Chaitanya Whose holy Name stands out in the history of Hinduism as a beacon light to guide the people of this country, for all time to come.

Swamiji hails from the land where Sri Chaitanya Mahaprabhu was born, the land of Bengal which produced many a patriot.

His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj is not new to all of us, as he has graced this part of India by his previous visits. We are struck with reverent admiration for his deep knowledge of the Vedas., Vedangas, Bhagavat and the Gita and other ancient texts and are proud of his unreserved dedication of his valuable life for the propagation of the Message of Sri Chaitanya Mahaprabhu, which is at once the message of Love and Service to entire mankind. I feel sure that his life will serve as an example and precept to the troubled minds of millions of our countrymen, who are greatly handicapped by want of Spiritual Stamina. In a world ridden with materialism, it is to people like Tirtha Maharaj that the world has to look up, to improve the moral standard.

His Holiness has made us realise when he was here with us last that Sri Chaitanya Mahaprabhu's Gospel of Bhakti alone can enable us to attain individual purity and social unity and advised us to lead our lives dedicated to the selfless service of man and the unwavering worship of God and thus overcome the rampant atheism, egoism and materialism of our age by devotional and spiritual pursuits."

Next the Chief Guest spoke : The Chief Justice of Madras, Sri P. Rajagopalan, in course of his speech welcoming the Swamiji said that the visit of His Holiness to the south would help the people realise the great service which the Gaudiya Math was rendering to the country through its propagation of the Bhakti Cult of Sri Chaitanya."

Thereafter the Governor addressed the meeting. Welcoming our Acharyadeva, he expressed his hope that the message of His Holiness, Acharyadeva would pave the way for removal of misunderstanding, strife and hatred.

Just after the conclusion of the meeting a grand Sri Krishna Nama Sankirtana Procession started from the Math towards the famous Sri Parthasarathiswami Temple in

Triplicane followed by an Elephant, Band party, 1colourful lights flags and festoons, several Bhajan parties of the City and enthusiastic, surging, eager crowd. It was a very long procession and was divided into seven groups and in each group one or two bhajan parties were enchanting the people with their melodious Kirtanas accompanied by various musical instruments. In the first group our Sri Gaudiya Math Bhajan party was doing Kirtana with Mridangam (Khol), Kashore, Kartala and conches hailing the glory of Sri Guru and Gauranga headed by Tridandiswamijis. All were enchanted by the singing of Krishna Nama. Srila Acharyadeva began to dance in ecstasy. In the second group Mahaniantra Bhajan Mandali (G.T.) and Gauranga Bhajan Mandali (Chintadripet) were singing with their various musical instruments; in the third : Sangu Subramaniam and party; in the fourth: Sri V.D. Ramaswami Vishnusahasranama party was chanting all along the Vishūnusahasranama in chorus with sweet voice; in the fifth: Hari Hara Bhakta Jana Sabha (P.T.); in the sixth: Dr. V. Ramamurthy & party and in the seventh : Sri Kunjamani Bhagavathar & Party headed by Hon'ble Sri T.M. Krishnaswami Iyer, Retd. Chief Justice of Trivancore, Cochin.

When the procession was passing through the various streets covering about one and half mile, both the sides of the roads were packed up with enthusiastic gatherings who were eagerly waiting to pay their homage to their beloved Swamiji and to make them happy by having a glimpse at the Acharyadeva who was profusely garlanded and, from all sides, the people showered flowers on his head. In the midway, the Acharya Deva was worshipped with flowers, garlands, fruits and camphor light etc. Many fell in prostration before the feet of Srila Acharyadeva on the road.

After circumambulating the holy tank of Sri Parthasarathiswami Temple when the procession came to the gate of the Temple, the priests and the executive officer of the Temple received our Acharyadeva and the party with a silver jar filled with holy water and fruits and by reciting Veda hymns and conducted the Swamiji and the party to the Garba-Griha where the presiding Deity is being worshipped. Here also the priests tied silk head-gear on the head of our Acharyadeva as a mark of respect to his distinguished presence.

The people, who all attended and who all witnessed the procession felt and expressed that such a huge and inspiring



procession never had they the opportunity to witness before. Even men aged above 80 years, holding the position of high official rank and sprung from high families such as Dewan Bahadur Sri K.S. Ramaswami Sastri, (Retd. Dt. Judge), Sri T.M. Krishnaswami Iyer, (Retd. Chief Justice of Trivankur Cochin), Sri K. Venkataswami Naidu, (Ex-Minister), Sri L.M. Roy, Barrister-at-Law (Member of the Railway Tribunal), Mrs. L.M. Roy, Lady Venkata Subba Rao, (wife of Sir M. Venkatasubba Rao), Sri G.M. Mukherjee, Rajah Shawba of Vuyyur etc. who never walked such a long distance, even they were enchanted by the Krishna Nama and marched all along the procession.

Sub-Inspector of Royapettah Police Station with many constables and Brinda Scout Group (Gopalapura Boys' High School) controlled the crowd all along.

Another wonderful sight to be noticed was that when meeting was proceeding at the Math there was drizzling, and dense clouds were threatening with a heavy rain but when procession started, rain suddenly stopped and after the termination of the function when all the people reached their respective places the rain came down with heavy showers.

Both the public and the press enthusiastically welcomed our Acharyadeva to the City. Next day all the dailies gave a very good report of the functions with photographs. His Holiness was also given a warm reception at Adikeshava Temple, Mylapore.

### **At Sri Perumbudur**

Next on the 21st afternoon His Holiness with the party in two reserved buses visited Sri Perambudur, the birth place of Sri Ramanujacharya which is 25 miles from Madras City. Here Sri K.Venkataswami Naidu, Ex-Minister along with the Executive Officer of the Temple and leading persons of the place received His Holiness. Here His Holiness also addressed a meeting.

### **At Sri Kanjeevaram**

From this place, His Holiness with the party went to Kanjeevaram where Sri V.N.Perumal Naidu, the Chairman of the local Municipality, received His Holiness and he became the host of His Holiness with the party. Here at Kanjeevaram His Holiness first visited the famous Sri Baradaraja Temple. The

Executive Officer and the priests of the Temple received His Holiness with full Temple-honours viz. with Purnakumbha and chanting Veda Mantram, garlands, flowers, music and decorated elephant, and bullocks. The party entered the Temple amidst loud cheers of Sankirtana. In front of the Deity the head priest profusely garlanded His Holiness and performed special puja to the Deity Sri Baradaraja. And then at Shiva Kanchi, Sri Shiva Temple was visited. Here too the Temple authorities with same traditional honour viz. Purnakumbha, flowers, music and decorated elephant received His Holiness at the gate. Inside the Temple the high priest honoured His Holiness with garlanding. His Holiness next day with the party visited Pakshilirtham and Mahabalipuram. Then the party came to Chingleput to entrain in their reserved Rly. Bogies.

### **At Madurantakam**

Sri V.D. Ramaswami Iyengar, President, Astika Sabha, Mylapore (Madras) came all the way from Madras and took His Holiness and other Swarnijis in his two motor cars from Chingleput to Madurantakam on the morning of 23rd Oct. At Madurantakam great Acharya Sri Ramanuja got his spiritual initiation. Here the Executive Officer, Trustees and Priests of the Temple cordially received Srila Acharyadeva with the Temple Honour. Here, after Darshan, His Holiness addressed a meeting at the local Ahobila Math Sanskrit College. A Welcome Address in Sanskrit was presented to His Holiness.

### **At Chidambaram**

Next visit of Srila Acharya Deva was Chidambaram, the strong-hold Saivaites. Here at the Station a big crowd consisting of some Professors of Annamalai University, Lawyers, Doctors and Merchants received His Holiness, Sri S. Ratnaswami Chettiar, the leading merchant and the richest man in Chidambaram, became the host of His Holiness with the party. A meeting for honouring His Holiness was arranged at the thousand pillared Hall of the Temple. The meeting was presided over by the head Dikshithar (Religious Head), and Sri T.M. Narayanswami Pillai, M.L.C. and Vice-Chancellor of Annamalai University was the chief guest. The Dikshithar paid a very high Tribute to Srila Acharyadeva for his efforts in propagating Bhakti Cult of Sri Chaitanya Mahaprabhu and invited His Holiness to give the message of Sri Chaitanya. The Vice-Chancellor also spoke highly about the contribution of Sri

Chaitanya Mahaprabhu and the preaching of His Holiness. After the meeting, the head Dikshithar and the Vice-Chancellor conducted His Holiness to the main Shrine. Special Puja and Artrika were offered to the presiding Deity in honour of His Holiness. The high priest took Srila Acharyadeva to the Garbhagriha of the Temple. We had Darshana of Govindaji too. Afterwards a Sankirtana procession was led through the main streets of the town. Leaving Chidambaram the party came to Mayavaram where the Annakkuta Utsava was celebrated. The next visit was to Kumbakonam.

### **At Kumbakonam**

To accord fitting honour to our Srila Acharyadeva a strong Reception Committee was formed at Kumbakonam with the following gentlemen: Dr.V.R.Murthy, Chairman, Municipal Council (Kumbakonam), T.S.Swaminatha Odayar, M.L.A.,Chairman, Municipal Council,(Mannargudi), Sri T.Sampath, B.A.B.L., M.L.A., Sri C.Ramaswami Mudaliar, B.A., B.L., Formerly M.P., Sri R.Kannan Iyengar, B.A.,B.L., Advocate, Managing Trustee, Sri Sarangapaniswami Temple, V.M.Subramania Iyer, Trustee, Sri Chakrapaniswami Temple, N.A.P.Sarangapani Alwar, Managing Trustee Sri Ramaswami Temple, Dr.M.K.Subramaniam, L.M.S., K.Rm.S.Chokalingam Chettiar, merchant, P.S.Narayana Iyer, Raman Raman, S.Ramadas Iyer B.A.B.L., Advocate R.Venkataswami Iyer , B.A.B.L.,Advocate, V.Viswesa Iyer, B.A.B.L.,Advocate, R.Krishnamurthy Iyer, B A.B.L., Advocate, S.Sivarama-krishnan, B.A.B.T., Mahabaratham Press, S.Pattabhiram, M.A.and V.S.Venkataaraman. As soon as the train in which our Acharyadeva was travelling reached Kumbakonam Station at 2-45 p.m. on 24th October'57, the members of the Reception Committee received our Acharyadeva and profusely garlanded him. Then Srila Acharyadeva was motored through the main streets of the town. Thereafter in the evening a public reception was held at the Porter Town Hall. On behalf of the township an Address of Welcome was accorded.

### **Kumbakonam Citizens' Welcome Address**

'Holy Swamiji, we, the citizens of Tirukkudanthai, alias Kumbakonam, with reverence accord a hearty welcome to Your Holiness on the occasion of your visit to this ancient and famous centre of pilgrimage, with its numerous temples and bathing ghats of great sanctity.



The mother Cauvery which wends her way through this town not only fertilises the fields around but is a purifying tonic for the body, mind and soul. The Mahamakham festival coming once in 12 years attracts millions of pilgrims from far and near, and a bath in the Mahamakham Tank that day is believed to wash away sins.

From the time immemorial, Tirukkudanthai has been a cultural and spiritual centre. The scions of the three great Mathacharyas: Sri Sankara, Sri Ramanuja and Sri Madhva, have their Maths in this town and their followers are propagating even today Vedic knowledge and Vedic truths. There are also two Saivite Maths nearby and their Mathadhipathis are doing their best for the spiritual uplift of the common people. The Divine Name is universally resorted to as a sure means of salvation by almost all the religions of the world. The Holy Bible says: In the beginning was the Word and the word was with God, Our scriptures also aver that the Supreme God is Nadhabrahman. The Saivites and the Vaishnavites of Tamil Nadu have proclaimed in their hymns the great potency of Nama Sankirtanam. Mahatma Gandhi has affirmed that the Rama Nama is more powerful than Rama Himself; that is to say that the Nama is mightier than the Nami. (God Himself).

Sri Krishna Chaitanya Mahaprabhu lived and realised that Krishna Sankirtanam (the reciting and chanting of Sri Krishna's Name and His Glory) was the easiest method of attaining Mukti or Eternal Bliss. His teachings and practices have become a living faith in our India. It is a noteworthy fact that Sri Chaitanya Mahaprabhu toured in these parts and stayed at Srirangam in 1512 for some months and preached His great doctrine of Krishna Prema-Bhakti. We are sure that Thy pilgrimage tour and propaganda will quicken the people in South India to greater spiritual progress and blessedness.

In conclusion, we tender our respectful thanks to Your Holiness for accepting our reception and for graciously consenting to deliver a lecture on the Gospel of Sri Chaitanya Mahaprabhu." – yours faithfully, Citizens of Kumbhakonam.

Acharyadeva in his reply spoke "How Sri Krishna Chaitanya Mahaprabhu's religion can help the people to their highest spiritual upliftment". After the meeting, His Holiness

was conducted in a Kirtana procession to the Sarangapani Temple and from there to Adi Kumbeswaraswamy temple where Srila Acharyadeva was given the traditional temple honours which was due to religious heads. After visiting this temple His Holiness was taken to Charkrapani temple. Here thousands of men and women gave a rousing reception to His Holiness. The garlands which were offered to His Holiness at Kumbakonam if collected would be one full cart. Sri S.Pattabhiram, M.A., and his father S.Sivarama krishnan were the moving spirits in arranging the reception to our Acharyadeva at Kumbakonam. The District Magistrate Sri K.Rajagopalan, with his family came even to the Station and paid prostrated Pranamam with garlands. The Magistrate also attended the reception meeting at the Town Hall.

### At Tanjore

Next His Holiness along with the party came to Tanjore, at 8-30 A.M. on the 27th October. While the train was running, it was heavily raining but when it reached Tanjore Station the rain stopped. As soon as the train stopped the elite of Tanjore headed by Sri A.Y.S.Parisutha Nadar, M.L.A., Chairman of the Municipality, Sri Raja Ram Sahib, S.Yagnaswami, Sri T.R.Krishna Joshi, Councillor, received His Holiness. Srila Acharyadeva with the party was taken to the famous Brahadeswar Temple by the members of the Reception Committee where the temple authorities and the priests offered solemn temple honours to His Holiness; we were specially allowed to visit second and third floors of the temple which are not open to the public. From this temple Srila Acharyadeva was taken to Meenakshi Temple and then to Navanita Krishna Temple, where too temple honours were given to His Holiness. In the afternoon a grand meeting was arranged at the Sankara Math in which six Welcome Addresses from different Sangams were presented to His Holiness. A Citizens' Address was also given.

### Citizens' Welcome Address At Tanjore

Revered Swamiji: May it please your Holiness to graciously accept this warm welcome and reception offered on behalf of the citizens of Tanjore, on this, your first visit to this our city. Our city cannot lay claim to be in the vanguard of modern industrial and commercial civilisation with magnificent buildings, busy workshops and power and thunderous sounds. But in its sacred soil flourished Art and

Religion together in close co-operation. The Big Temple with its proud and tall central Gopuram and the fascinating sculpture all round, is a standing monument to such holy wedlock between Art and Religion. In a different field, that of the divine Art of Music, Tanjore had in its vicinity the Saint-Musician Sri Thyagaraja of Tiruvayyar, the prince among the mystic saints of south India, and an unforgettable name and a luminous star in the firmament of Carnatic Music. It is therefore with very great pleasure that we welcome you, the representative and the symbol of the Great Mystic Sri Krishna Chaitanya. We are not unaware that this land will be sanctified by your holy touch. The Name of Sri Krishna is the harbinger of Peace and Prosperity and no human programme or five-year plan can vie with the Lord's Name in its efficacy to bring real Peace and Plenty to this disturbed world. The modern world must be made to realise this even now, and we trust your mission will be the apt instrument for instilling this faith and propagating this message to the far corners of this warweary globe, and who knows, to the surrounding satellites also. The concept of Sri Krishna as God-head is the most Mystic Lore on this planet, and there have been genuine and living witnesses in this sacred land of Bharatvarsha, who had the touch and feel of Lord Sri Krishna and bore witness to His glory and magnificence. Such a one was Sri Chaitanya and may it be given to you and to your devoted band to spread His gospel of love, far and wide. May your presence in our midst instil in us faith and love towards God and dispel the prevailing incipient atmosphere of Scepticism and the consequent violence and hatred and sorrow overhanging the horizon."

### **At Srirangam**

At the Rly. Station Srila Acharyadeva was received by Sri K. Vasudevan, M.L.A., Chairman of Municipality along with others. Next Srila Acharyadeva with party visited Sri Ranganathaswami Temple at Srirangam. Here Sri K.K. Menon, Executive Officer and Sri V.T. Sadagopan, Rotation, Trustee of the Temple and other Trustees and the Priests of the Temple received His Holiness at the Gate of the Temple with the traditional Temple Honours viz. Music, Purnakumbha and two elephants. Srila Acharyadeva and party were taken to the innermost Shrine where His Holiness was garlanded by the head Priest and special puja was performed to the Deity. A meeting was also arranged where all the learned people of the place came to listen to him.



### At Rameswaram

Next His Holiness went to Rameswaram. At the Railway Station Sri Srinivasa Iyer, Peishkar of the Ramswaram Temple received His Holiness and requested His Holiness to be the guest of the Temple along with the party. So Srila Acharyadeva with the party stayed at the Temple Reception House where on his arrival the Trustees, the Priest and other leading men of the town received His Holiness with garlands. The Executive Officer, Sri Kothandarama Iyer, trustees and priests conducted our Acharyadeva and the party to the Temple. Our Acharyadeva was taken to the presiding Deity Shivalingam where he was garlanded amidst the recitation of Vedic hymns and was given Temple Honours. We had also Darshan of the Lord Ramachandra, Sita and Lakshmana and also Sri Hanuman. In the evening at the Kalyana Mandapam of the Temple a meeting was arranged which was addressed by His Holiness on the 29th Oct. We visited Dhanuskoti and had ablutions in the sea. Here there is no Temple nor do people reside there.

### At Madurai

Next Srila Acharyadeva with the party started for Madurai. A grand welcome was awaiting at the Madurai Railway Station on the morning of 30th Oct, the single honour with Purnakumbha, music and decorated elephants were the special features at the Station. Reception Committee members and the large gathering including many prominent citizens of Madurai profusely garlanded His Holiness. From the Station His Holiness in an open car with golden umbrella over-head and the party were taken in a procession with Nadaswaram music, elephants and other temple paraphernalia round the city. The same evening a Reception for His Holiness was arranged at the famous Madan Gopal Temple. A Citizens Welcome Address was presented to His Holiness. At Minakshi temple Sri Krishna-swami, Executive Officer of the temple arranged a most fitting reception for His Holiness as it was done last time. The local papers gave large publicity. Particularly the editor of the Indian Express (Madurai) had a special interview with His Holiness which he published in his paper.

Two more receptions were given at the residences of Sri N. V. C. Natarajan Chettiar and Sri N. Natesan Iyer, Adocate who were the hosts for the entire party. Due to their devotion

and labour the receptions and other arrangements done in Madurai became grand. Both the families are greatly devoted to His Holiness.

### **At Trivandrum and Cape**

From Madurai Srila Acharyadeva with the party went to Trivandrum on the 2nd November when His Holiness was received at the Rly. Station by Sri A. Kameswar Rao, Personal Assistant to the Governor of Kerala. Sri K. Balakrishna Pillai, Security Police Officer, Sri S. Madadeva Iyer, Secretary Mahajana Sangha, N. Sadasivam, R. Ramakrishna Iyer, K.G. Gopalakrishna, Advocate, K.R. Sundaraja Iyengar, R. Srinivasa Iyengar, K. Raghunatha Iyengar etc. In a Krishna Sankirtana Procession through the main streets of the town we went to the famous Sri Padmanabhaswami Temple. People in hundreds crowded on both sides of the road to witness and listen to the Kirtana. In the evening in a procession with music, light and temple paraphernalia which was attended by a large number of people Srila Acharyadeva was taken to Ananda Vilas where a honourable reception was given to His Holiness. Sri K. Balakrishna Pillai was the moving spirit for arranging this reception. At Kanyakumari temple (Cape Comorin) Sri K. Krishna, the Executive Officer received His Holiness with Temple Honours. Special puja was performed to the deity and the head priest offered the garland to His Holiness.

### **At Mangalore**

Next His Holiness's visit was to Managalore. Sri K. Narayana Bhatt, M.A.B.T. a lecturer of Govt. Training College cordially invited our Acharyadeva and took entire charge of arranging for his reception and comforts during the period of his visit to Mangalore with the following distinguished personalities:

Sri K. Suryanayana Adige, Chairman, Municipal Council; Sri K. Ramachandra Achar, M.P. Dr. U.P. Mallya; Sri Udipi Srinivasa Shenoy; Sri Manel Srinivasa Nayak ; Sri Talapady Annappa Subraya Nayak, Sri M. Radhakrishna Kini, District Judge; Sri Ullal Narayana Nayak ; Dr. M.K. Guha ,Dr. Banerjee, Sri Harischandra Achar, Sri P. Achyuta Prabhu, Sri G. Somasekhara Rao ,Sri Narayanappa, M.L.C. Sri V.S. Kudva and Sri K. Sadashiva Rao.

The party along with Srila Acharyadeva reached Mangalore at 11 A.M. on 6th Nov. 57'. As soon as Srila Acharyadeva stepped down from the train he was profusely garlanded by the members of the reception committee and was taken by private transports to the Sri Kudia Manjunath Temple where they were accommodated. At the gate, there were Temple honours, and Nadaswara and display of fire works ; and parched paddy was showered upon his head.

In the afternoon, there was a grand meeting at the premises of Canara High School. The meeting was presided over by Sri M. Radhakrishna Kini, District Judge. A Citizens Welcome Address was presented to Srila Acharya deva. Srila Acharyadeva in reply addressed them signifying the teachings of Sri Chaitanya Mahaprabhu . After the meeting a huge Sanskritana procession accompanied by several local Bhajan parties proceeded from Canara High School viz Dongerkery and Car Street to Sri Venkatarama Temple.

It was a thrilling joy to witness such a grand procession. All the houses on both sides of the streets were illuminated with colourful lights and at every ten feet distance on the road one stand-light with several Ghrita lamps were burning all along upto the Temple. The melodious songs of the Maharathi Kirtana party was very much impressive. When the procession reached the Temple, the grandeur of the reception and the beauty of the charming splendour of the Temple was a sight for the gods. More than ten thousand people consisting of men, women and children greeted our Acharyadeva. We have learnt that about a lakh of lamps were illuminated at the Temple on that day. Srila Acharyadeva was highly pleased and invoked the Blessings of Sri Chaitanya Mahaprabhu upon Sri K. Narayana Bhatt whose efforts made it a grand success.

### **At Udipi**

Our party came to Udipi at about 9-30A.M on the 7th Nov. 57 from Mangalore by three buses and they were accommodated at the Sanskrit College ; a reception committee consisting of the Chairman of the Municipal Council, the Principal of the College and the leading men of the town were eagerly waiting to receive our Acharyadeva. The Adhipathi of Sri Admar Math, His Holiness Srimad Bibhudesha Tirtha Swamiar sent his own motor car to Mangalore, a distance of about fifty-five miles to bring our Acharyadeva. Along with



several decorated elephants with temple Paraphernalias and journeying stop-dhani? (gun-shorts) Sri K.K. Pai, the Chairman of the Municipal Council, Pandit Sri K. Seshacharya, the Principal of the Sanskrit College and the leading men of the town followed by instruments, festoons and temple Paraphernalia greeted our Acharyadeva and conducted him to the College Hall where an Address of Welcome was accorded to the honoured guest at a special gathering.

In the afternoon, in a grand procession along with the Chairman and leading men of the town Srila Acharyadeva was taken to the famous Krishna Temple. At the gate of the Temple His Holiness Srimad Bibhudesha Tirtha Swamiar of Admar Math who was in Parayaya, the successor of the Krishna Temple, cordially received and offered Temple Honours to our Acharyadeva, the head of the Gadi of Sri Chaitanya School.

Inside the Temple compound in a specially created pandal a grand meeting was arranged in which all the Heads of eight Maths of Udipi sat along with Srila Acharyadeva. And here was a very huge gathering to give a rousing reception to His Holiness Srila Acharyadeva in which a Civic Address was presented to Srila Acharyadeva by Sri K.K. Pai, Chairman of the Municipal Council.

### Civic Address

We, the Chairman, Vice-Chairman and Members of the Udipi Municipal Council, deem it a great and unique privilege to accord to Your Holiness and the other Swamijis, Brahmacharis and disciples who have accompanied Your Holiness a warm welcome to Udipi on behalf of its citizens.

Sanctified by the numerous Holy Temples in and around, Udipi is an ancient and sacred town from hundreds of years. It has been an important centre of pilgrimage for generations of our people. As the seat of Lord Krishna and as the birth place of Sriman Madhwacharya, it has been the centre of Madhwa Philosophy and its Ashtamathas founded by the great Acharya and followed by a brilliant succession of great Gurus have kept the light of spiritual knowledge undimmed through centuries. Situated amidst bewitching natural scenery, its shores washed by the Arabian Sea and the majestic range of the Western Ghats standing like gigantic sentinels to the East,

Udipi, though still a small town of 23,000 people, occupies an important position in this part of our Country.

Udipi has always stood for and cherished spiritual and cultural progress and has contributed not a little to the advancement of high thinking and Philosophy. The Madhwas, the followers of Srīman Madhwacharya, are spread throughout the length and breadth of our country. The torch of knowledge that he lit, some seven centuries ago is still shedding its lustre all over the country. Attracted by this light, we learn that centuries ago, Shri Krishna Chaitanya Mahāprabhu came on a pilgrimage to this holy town and had the Darshan of Lord Sri Krishna. Sri Krishna Chaitanya Mahāprabhu had, we learn, high spiritual and philosophical discussions with His Holiness Shri Vadiraja Thirtha Swami of Shri Sode Mutt, one of the greatest Swamijis in the lineage of Srīman Madhwacharya. Since then, there have been many contacts between the Swamijis of Gaudiya Math and the *Astamathas* of Udipi. It is with pleasure that we learn that some 50 years ago, His Holiness Sri Vibhudapriya Thirtha Swamiji of Sri Admar Mutt sent one of the scholars of the Mutt by name Sri Vitalacharya during his parayam to one of your Maths for consultation on Sastras and Vedic instructions. It is a happy coincidence that Your Holiness should visit Udipi during the Parayam of His Holiness Sri Bidhudesha Thirtha Swamiar who is second in succession to His Holiness Sri Bidhudesha Thirtha Swamiar.

The Philosophies preached by Srīman Madhwacharya and Sri Chaitanya Mahāprabhu are almost alike as Madhwa Philosophy has been accepted by Sri Chaitanya Mahāprabhu, the greatest exponent of the Mathadhipathis from the North and the South both cherishing similar spiritual ideals will really bring about the necessary co-ordination and co-operation among all Madhwas and will generate the necessary religious fervour amongst devotees and the followers of these two cults so necessary for the spiritual progress of our country. I am sure, the Madhwa Peethadhipathis present here are very pleased to have Your Holiness in their midst today.

Your Holiness, once more, we extend to you, our most cordial welcome. We feel greatly honoured by Your Holiness' visit to our town and the more so for having accepted our invitation. We trust Your Holiness will carry very pleasant memories of this brief visit to our town. We pray that Your Holiness bless the citizens of this town for their wellbeing in all respects spiritual and material."

There was lunar eclipse in the early hours of that night. So our party conducted Bhajan continuously from evening to 10 P.M. in front of Sri Krishna Temple. Thousands of pilgrims who all came to join the function of Laksha-Deep (as that was the Laksha Deepa day too viz., one lakh of lamps were burnt) were charmed and enchanted. The reception to our Srila Acharyadeva at Udupi was unprecedented and the most memorable one of our tour.

### **At Tirupati**

Next, His Holiness with the party came to at Tirupati on the 12th Nov. morning. Here at the Venkateswara University, His Holiness was invited for a lecture on Sri Chaitanya Mahaprabhu which was largely attended by the professors and students. Dr. Purushottam; Prof. of Philosophy gave a vote of thanks.

### **In Bombay, the Mayor Welcomes H.H. to the City**

After visiting Pandaripur His Holiness went to Bombay on the 16th Nov. The arrival of His Holiness at Bombay was announced in all the local dailies. His Holiness was given a rousing reception at the Station by Sri Shivaldas Hargun Das, Vice-President, All India Sidhi Panchayat Federation, Totadas Hargundas, Passoram, Damodar Das, Manghrajmal, Arjundas Kundanadas and others. The Mayor of Bombay due to his ill health could not attend at the Station. He welcomed His Holiness with the following message: 'On behalf of myself and the citizens of Bombay I have pleasure in extending to His Holiness a very cordial and warm welcome to our city and offer our sincere greetings and felicitations.' In the evening a reception was given to His Holiness at well-known Sat Sanga Bhavan, Bombay-2. Next morning His Holiness addressed another meeting at K.D. Hinduja High School Hall, Caupatty. Srila Acharyadeva with the party came back to Calcutta on 20th Nov. '57.

Maharaj continued : 'Madhu Mangal I have told you every thing in brief. The feelings of South Indian people and how they love Sri Chaitanya Mahaprabhu and His devotees could be known perfectly by those who accompanied His Holiness in his tour. Detailed account you may get from the Special Issue of the Gaudiya 1958.



Maharaj : Hereafter, I shall tell you only the very special incidents of the year, otherwise to complete the preaching chapter of His Holiness will take days. Madu Mangal, you go now. Tomorrow again we shall resume the talk.

Madhu Mangal :- Yes Maharaj, now it is already sun set and the next few minutes we have to attend the Arati, Bhajan and discourse for the night.

Madhu Mangal had no sleep at night. He goes to his imaginary world as if he witnesses lakhs and lakhs of people following Srila Acharyadeva in a loud Sankirtana procession. And now he finds himself fortunate to feel himself associated with the companion of His Lordship. At day break he finds himself on the bed. He gets up and attends the Aratiric, Bhajan, discourses of the morning performances. Afterwards he goes to his Maharaj who was also waiting for him.

Maharaj :- Madhu Mangal, now hear that after coming back from south tour His Holiness sent several parties all over Bengal for preaching and he himself also went. This year (1958) Sri Vyasa Puja and Sri Gaur Jayanti went well but the strength of attendance for Gaur Jayanti went upto twenty five thousands and the speaker of the Bengal Legislative Assembly presided over the annual meeting. This year too Srila Acharyadeva went to Madras for Sri Krishna Jayanti functions and it was as grand as in previous years. This year Sri Bishnuram Medhi, Governor of Madras presided over the function on the 7th Sep. H.H. Swamiji of Pejowar Math, Udipi was also present. The Governor remarked :- I am glad to find that this branch of Sri Gaudiya Math is very popular in this area and a large number of devotees have attended the function and heard the discourse given by both the Swamijis with rapt attention. Both the Swamijis impressed upon the audience the need of cultivating Bhakti to get rid of hatred and fear which are leading the world to destruction; love, which only can bring about a feeling of universal brother-hood amongst men, is conducive to the establishment of peace in the world. I wish all success to this religious centre which is regularly conducting such celebrations of Sri Krishna Jayanti to propagate the spiritual ideals for which India stands." This year In Madras, His Holiness Srila Acharyadeva met the press representatives of the Hindu, the Indian Express, the Dinamani, the Andhra Prabha, the Mail, the Andhra Patrika, the Hindustan Standard (Calcutta), the Ananda Bazar Patrika

(Calcutta), the Juganter and the Basumati (Calcutta). The news of the conference was flashed in all the papers. The report as it appeared in the Indian Express is reproduced below :-

### The Indian Express

'His Holiness Tridandiswami Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj, the President Acharya of Sri Chaitanya Math and its branches Sri Gaudiya Maths, to-day regretted that the Government in India which were spending huge sums on cultural activities had forgotten that it was religion which went into the making of India's great spiritual heritage. Western nations had made tremendous advances in the field of science and technology but on account of the "bankruptcy of the soul" which plagued the modern age, they are still fighting one another and destroying civilization. International harmony could be developed only through religion which could best be described as 'cultivation of inner life.

Unless politicians realised the "real needs" of the people namely spiritual needs, they could not bring happiness to the people. It was not in the jurisdiction of the politicians to bring happiness. It was in the jurisdiction of saints and sages who had dedicated everything to the service of their fellowmen.

His Holiness emphasised that religion was not mere physical performance of worship. He would appeal to the custodians of temples and monasteries, which had large endowments not to fritter their resources on feeding of Brahmins or physical performance of Pujas but on publicity and education of the people into the real meaning of religion. The object should be to teach the people not to increase their desire for material enjoyments but to rely on their spiritual resources.

Love and service were the cardinal tenets of Sri Chaitanya's teachings. His approach was not through Karma or Jnana but through Bhakti. Worship according to Him was Nama Sankirtana.' The emphasis was more on 'Shravana'."

Srila Acharyadeva was given a warm reception at Dasaprakash under the auspices of Sri Madhwa Sangha, Madras, of which the Chairman was Dr. U. Krishna Rao, Speaker of the Madras Legislative Assembly. The function was

presided over by Sir C.P. Ramaswami Iyer and Sri C. Subramaniam, the Education and Finance Minister of Madras was the chief-guest and it was attended by more than a thousand elite of the city. An Address of Welcome was presented to His Holiness Srila Acharyadeva.

### Welcome Address

"To the venerable feet of the bees in the lotus feet of the Supreme Lord Sri Krishna, all of us have climbed up the highest zenith of mirth at the very sight of Your Holiness whose name and fame are known to the world. You are an adept in the Vedas, Vedangas, Srimad Bhagavatam, the summit of all the Vedas as well as in the Bhagavat Gita and other devotional scriptures. The path of devotion is the step to salvation, as propagated by Sriman Madhwacharya, by taking recourse to which Your Holiness is also opening the eyes and igniting the light of self knowledge in the hearts of the people. It is true that we, the closest associates are really gratified by your arrival and offer our heartiest thanks to you with folded hands.

Lord Sri Chaitanya Deva, Propagator of the path of self-consciousness, was born in Sree Mayapurdham. He came to the land of Udupi, made holy by the birth of Sriman Madhwacharya, while travelling over South India profusely preaching the tenets of Vaishnavism. It is said by the historians that here Sri Chaitanya Deva held a discussion on Bhakti principle on the basis of true interpretation of scriptures with Sri Vadiraj, the renowned Chief of the Sode Mutt and greatly welcomed the tenets of Dualism (Dwaitavad of Sri Madhwamuni). The followers of Sri Madhwacharya also firmly held that the path of devotion preached by Sri Chaitanya Deva, as the door to reach the goal of permanent good.

Your Holiness has also been following the same path of the former preceptors, instructing the people, the path of unalloyed devotion to Godhead out of sincere love for benefiting the present age, the greatness of the chanting of the Name of Krishna being in pursuit of the holy view of 'Achintya-Vedābhedavāda' propagated by Sriman Mahāprabhu. The beauty of oration of Your Holiness has attracted the learned, even the atheistic, ordinary people and also those who are well-versed in the Vedas and they have been listening to your instructive words with great arduousness to practise them properly in their own lives.



Your Holiness is convincing the people that the knowledge of the Absolute Truth is innate in the hearts of all the people. This is really their great fortune.

Now in this meeting Acharyas of different Maths, viz. Pejawar Math and Sri Chaitanya Math meet here as it were like the confluence of the Triveni. It is really a great pleasure to us and auspicious to the people.

This world has achieved a new manifestation by your august arrival and by dint of your assiduous endeavour for propagation of knowledge of the Absolute Truth. We pray to the Almighty God that all the benedictions of the sages be showered upon you.

Thus we express our heart-felt gratitude to Your Holiness with folded hands."

### **Opening a branch at Guntur (A.P.)**

His Holiness Srila Acharyadeva along with his entourage left Madras for Guntur on the 10th Sept '58 by Calcutta Mail. Srila Acharyadeva with his party was received at Tenali Station from where they were taken in three cars to Guntur which is 25 K.M off. Srila Acharyadeva and the party reached Guntur at about 6.30 A.M. on the 11th Sept. and was received warmly at the house of late Sri G. Subramaniam Rao, by Sri G. Narasingha Rao, along with many distinguished persons.

After finishing the bath and puja Srila Acharyadeva along with the party was taken in cars to Mangalgiri at a distance of 6.K.M at 8-30 A.M. to pay homage to the Foot-Prints of Sri Chaitanya Mahaprabhu which were installed by Prabhupad Srila Bhakti Siddhanta Saraswati Goswami Thakur and also to pay homage to Panakala Nrsinga Deva. At the foot of Hill Srila Acharyadeva was duly honoured by Sri Subramaniam, member of the Temple Committee.

At 2P.M. His Holiness met a press conference which was represented by (1) Editor Guntur Patrika, (2) Deccan Chronicle of Secunderabad (3) the Mail, Madras (4) The Hindu, Madras etc. The handing over ceremony of the temple took place at 3-10P.M on the same day. At the beginning of the ceremony Sri G. Narasingha Rao and Sri G. Subramania Rao paid their

homage with prostration at the lotus feet of Srila Acharyadeva and begged of him to fulfill their most sincere wish by taking over the temple and making it a propagation centre of Sri Chaitanya Cult for upliftment of the suffering humanity. On behalf of the family Sri G. Narasingha Rao handed over the temple to Srila Acharyadeva for making it a full-fledged preaching centre and a branch Math of Sree Chaitanya Math of Sree Mayapur. In the afternoon His Holiness was taken in a procession to Sri Ramanama Kshetra, a religious centre where before a large gathering a warm reception was given. Sri Kashi Krishnamchari, the Asthana Pandit, the greatest Sanskrit scholar in Andhra, presided. Sri Rayaprolu Lingaya Swamiyarlu, also a great Sanskrit scholar was the chief guest.

On the 12th Sept. '58 Installation of the Deities took place amidst whole-day Bhajan and discourse. Thousands of devotees poured in throughout the day to the Math. His Holiness came back to Calcutta on the 14th Sept. '58.

### **Braja Mandal Parikrama and North India Tour**

Another important event of this year was Srila Acharyadeva's North India and Braja Mandal Parikrama with 150 devotees. He left Calcutta on the 2nd Nov. '58. In the course of the tour he visited Gaya, Allahabad, Agra, Mathura, Vrindavan, Delhi, Kurukshetra, Haridwar, Hrishikesh, Lakshmanjholi, Naimisharanya. Sitapur and Varanashi.

Everywhere his visit attracted hundreds of the inhabitants who flocked together to receive their revered Swamiji with devout heart. When Srila Acharyadeva along with the party reached Naimisharanya on 10th Nov. '58, His Holiness was warmly received at the Rly. Station by a huge gathering and was taken to our Sri Paramahansa Gaudiya Math, in a procession. In the evening at the Math premises a religious congregation was held when an Address of Welcome was presented to him.

Srila Acharyadeva paid a visit to Sitapur on 20th Nov. A strong Reception Committee was formed consisting of Sarvasri Pyayag Narayana Sahgal, President, Smt. Swaruprani Mehra, Vice-President Seth Muralidhar, Secretary, Sabitri Aroda, Principal, Seth Shibsankar Murarka, B.Tandon, Dt. Inspector of Schools, Seth Puttlal, Omprakash Goel, Govindas Swarup, Vakil; Mahabir Prasad Sreebastab, all of the Municipality, B.N. Malhotra, 1st class Special Magistrate, Dr. N.B. Mishra,

M.B.B.S., Dr.B.D.Kapur, Dr.Shyam Kishore Mishra , Editor, Rashtra Sandesh, Sitapur, Ambika Prasad Pandiya, Principal, Mohanlal Prasad, Principal, Hindu College, Bhagavati Prasad, Principal, Raja Central College, B.Swarup Kapur, Executive Officer, Municipality, and several Advocates.

Srila Acharyadeva was warmly received at the Sitapur Rly.Station by the members of the Reception Committee and a huge gathering with garlands, flowers and Aratrika. His Holiness was taken out in a procession in an open car followed by a huge crowd with the Nama Sankirtana. There were huge crowds of people all along the way of three miles lined on both the sides of the Road. The procession terminated at the Municipal Office, Sitapur, when Srila Acharyadeva was warmly received by the Chairman along with others. In a public meeting an Address of Welcome was presented to Srila Acharyadeva.

### **The Citizens Address of Welcome at Sitapur**

The most revered Swamiji, We the residents of this Sitapur city situated in the holy land of Naimisaranya, adorned with the name of Sita Devi, and the cultural centre of India accord this Welcome Address with whole-hearted devotion to Your Holiness who is at present in the line of disciples of Sri Chaitanya Mahaprabhu, the Love-incarnate of Sri Krishna.

From time immemorial whenever there were adverse circumstances in human society, Lord Krishna appeared on the surface of this world in some role or other for the good of human beings.

In the fifteenth century, when the condition of society was awful people were about to be forgetful of our culture, prosperity of the days of yore and going to lose it, when they could not discern the holy places of Sri Vrindavan, which were all buried in the womb of the past history, at that time in the year 1486, Sri Chaitanya Mahaprabhu appeared in the district of Nadia, a beautiful land of Bengal, adorned with green crops. Sriman Mahaprabhu infused new life in the then decaying humanity. He made to flow the current of hope and self-confidence in the minds of the Indians.



It is our great good fortune that Your Holiness has appeared in our midst to revive the holy inspiration in our minds. The Swamiji is so well-versed in the Vedas, the Vedanta, the Upanishads, the Srimad Bhagavata and the Srimad Bhagavata Gita and has so much confidence in religion that its culture and its implementation in our life are suitable for pursuit by all of us. Any discussion of the Srimad Bhagavatam before you is like showing a lamp to the glowing sun. We now conclude here giving our heartfelt reverence and welcome in our midst with great favour and high ovation."

### AT KANPUR

After completion of the North India preaching tour His Holiness came back to Calcutta on the 26th of Nov. And again on the 6th of Dec. left for Kanpur on a preaching tour, being invited by the elite of the city. He spent a week at Kanpur and delivered a series of lectures which were attended by thousands all the time. The educated section of the city and the like were highly impressed by the edifying speeches of Srila Acharyadeva.

When Srila Acharyadeva got down at Kanpur Rly. Station he was warmly received by a huge crowd along with Dr. S. N. Kanpur, Dr. R. S. Verma, Dr. M. C. Kacker, Dr. L. C. Kacker, Sri Sudarsan Bajpayee Prof. N. Dixit with garlands and flowers.

Since the arrival of His Holiness in Kanpur all the time throughout the day people of all walks of life came to Acharyadeva to have his darsan, blessings and enlightenment.

From 7th to 10th Dec. His Holiness gave lectures there at the Sri Prayag Narayana Temple which were attended by thousands.

On the 8th Dec. His Holiness delivered a discourse at the Sanatana Dharma College. His Holiness gave an illuminating discourse on the life and teachings of Sri Chaitanya Mahaprabhu.

On the 10th His Holiness addressed the Bar Association. The hall was packed to capacity. His Holiness made a very illuminating speech and dealt on the great need of religion in the present day society. The members of the Bar heard the speech with rapt attention.

On the 11th Dec at 4 p.m. Bhajan and discourse was held at Sri Dwarkadhisha Temple and Sri Padampet Singhania, one of the richest industrialists of India and his family took keen interest and spent an hour with Swamiji to hear his discourse.

### **LAYING THE FOUNDATION STONE OF SRI CHAITANYA RESEARCH INSTITUTE**

The 28th Dec. 1958 opened a holy and memorable chapter in the history of the Sri Chaitanya Math when Dr.S.Radhakrishnan the then Vice-President of India laid the Foundation stone of Sri Chaitanya Research Institute. The report is given earlier.

### **IN GUNTUR AND VIJAYAWADA**

As we know, Srila Acharyadeva opened the Guntur Sri Gaudiya Math on the 12th of Sept.'58 and within three or four months the people of Guntur made the Guntur Math as their own. So by next January viz. '59 they invited His Holiness for laying the foundation of a lecture hall. In response to their invitation, His Holiness came to Guntur on the 15th January 1959.

The people of Guntur were once again aroused with great enthusiasm to give a grand reception to His Holiness. A well represented Reception Committee consisting of the following persons was formed: Sarbasri D.Hanumantha Rao, Advocate, N.V.L.Narasimha Rao, Chairman, M.C., M.Sudarsanam, President, Indian Chamber of Commerce, J.Chandramouly, M.L.A., M.Nageswara Rao, M.L.A., G.Narasingha Rao, Madras Corporation Council, Dr.Jagannadha Reddy, Principal, Hindu College, Govindaraju Satyanarayana, President, Bar Association, T.Venkatow, Ex-Chairman, M.C., Dr.J.V.Krishna Rao, K.Ramaiah & K. Krishnamurthy and others.

With the day-break on the 15th Jan.'59, hundreds thronged at the Railway Station of Guntur. Amidst the cheers of crowds Acharyadeva was garlanded as soon as he alighted from the train with a celestial smile on his lips. He was then taken in a decorated car followed by a colourful procession to the local Gaudiya Math.

On the arrival of Srila Acharyadeva the whole Math premises was at once packed up with devotees from all corners of the town. His Holiness blessed the gathering in a few words expressing his satisfaction, to see the joy and enthusiasm of the people who have come to welcome him to lay the foundation stone of the Shravana Sadana of the Math.

### **Civic Address at Guntur**

"In the evening of the same day a Civic Address was presented to His Holiness by the Guntur Municipality before a respectable assemblage at the Municipal Office.

### **Civic Address**

"We, the Chairman and Members of the Municipal Council, Guntur, accord you a hearty and respectful Welcome on this auspicious occasion of your visit to this city.

Thikkana Somayaji, who immortalised himself by being the author of the monumental work 'Mahabharatha' in Telugu verse was born in this city. In the proximity of this city, there are two holy Temples of Mangalgiri Nrusinghaswami and Amaravathi Amareswaraswami. They are 'Swayambhuvas' as described in Puranas. They are the embodiments of Hindu religion and culture.

Srila Acharya Deva, we are now living in a world, where Atom weapons 'Hydrogen bombs, Rockets and Satellites are threatening to annihilate us and destroy our age-long civilization. The mankind is standing on a volcano of scientific inventions of a destructive kind. Neither the majesty of Christianity nor the mysticism of Buddhism could so far find a solution for vouchsafing peace on earth and concord among different peoples. Notwithstanding their marvellous achievements in the field of science, neither United States of America nor Russia nor other Western countries have abandoned their faith in their great religions. The Churches and Popes are as Supreme as ever. Still they are looking to the East with anxious eyes for some inspiring message.

Our land of Bharata, land of holy rivers, land of sages and saints, cradle of Vedas and Brahmasutras, birth place of Lord Sri Krishna and Sankara, has by some mysterious force of evolution been metamorphosed into a Secular State. A state without religion is like a temple without God. It is now living in



a vacuum. It has therefore become a paramount duty to saints like Your Holiness to save this country from Godlessness.

We therefore request you with all fervour to lead the mankind from darkness to light, from ignorance to knowledge and from worldly pleasures to eternal bliss.

'Puja Shri', May your dedicated life, unfathomable Vedic knowledge, matchless sacrifice, missionary zeal and love for humanity serve as beacon light to mankind in this age of self-immolation and scientific cannibalism and may the Almighty God vouchsafe unto you hundred years and more to spread His Message of Mukti through Bhakti. —*The Chairman and Members of the Municipal Council, Guntur*

On the morning of the 16th His Holiness laid the foundation stone of the Shravana Sadana of the Local Sri Gaudiya Math, before going to lay the foundation stone, His Holiness gave a short discourse to a respectable gathering consisting of the Chairman of the Municipality, Addl.Dt.Judge, Vice-President of Town Congress, Guntur Narasingha Rao, Councillor of Madras Corporation and other elite of the town, who all came to attend the foundation-laying ceremony. In the evening of the day a public meeting was arranged at the Math premises, which was presided over by Sri M.Ramamurthy, the Addl.Dist.Judge, Guntur. A Welcome Address which was read at the meeting by Sri P.Subramaniam, Vice-President of Guntur Town Congress was accorded to His Holiness on behalf of the Reception Committee. In the afternoon of the 17th Jan.'59 a Welcome Address was accorded to His Holiness by the Guntur Bar Association. The Guntur Co-Operative House Construction Society Ltd.'presented a Welcome Address to His Holiness at 5 P.M. on the 18th Jan.'59 before a distinguished gathering. At 6 P.M.Ramanama Kshetram, Guntur gave a reception to His Holiness. At 9 P.M.on the same day Srila Acharyadeva held a discourse at the residence of Sri G.Satyanarayana, President, Bar Association, Guntur. In the morning of the 19th Srila Acharya Deva blessed with Hari Nama, some persons of Guntur including Sri and Srimati P.Subramaniam, the Vice-President of the Guntur Town Congress.

A miracle occurred while he was giving Hari-nama to a deaf and dumb 50 years old lady named Smt.Wadelamma Garu. The lady studied in the local deaf and dumb school but

could not utter any word. It so happened that just after receiving Harinama, she began to recite distinctly the Mahamantram and Sri Panchatatwa.

### **Reception at Vijayawada**

On the 20th morning His Holiness reached Vijayawada accompanied by his entourage. He was warmly received by the following Reception Committee members among others: Dr.J.Dakshinamurthy, Chairman, Municipality, Vijayawada, Bimakesari T.V.Z.Raghavaiah, Retd.Asst.Development Secy. L.I.C, Dr.G.Subba Raju, M.S.(Cali) F.A.SP.E.,(USA) Dy. Chairman, A.P.L.I.C.,Mg.Director SIRIS: Sri M.Venkataraju, Ex-Office Director, A.C.C.Ltd. Cherukupalli, Pattabhiramayya, B.A.B.L. Kavisamrat Viswanatha Satyanarayana M.A., Arshavida- Bhushana, J.Purushottam, M.A., Rao Bahadur L.Lakharaju, Retd.Collector, Dr. T.V.S.Chalapati Suryanarayana, and others.

At the Rly.Station Srila Acharyadeva was received ceremonially amidst chanting of Vedamantrams and with Purnakumbham. From the Station he was taken in a car in a procession through the important streets of Vijayawada.A local band party with their instrumental display and the devotees with their Krishna Sankirtana performance added grandeur to the procession. His Holiness's two days' stay in the town caused an awakening of thousands, with the divine light.

His Holiness was presented with a Welcome Address in Kothagulla in the evening of the 20th Jan.'59 before a vast gathering of distinguished persons of Vijayawada which was presided over by Sri K.Appalanarasiah, First Addl.Sub-Judge, Vijayawada and Dr.J.Dakshinamurthy, the Municipal Chairman presented the Address.

### **Citizens Address**

'The citizens of Vijayawada are overwhelmed with happiness at your advent. The rare privilege, the singular honour you gave us are too great for us. Your Holiness, a distinguished personage of the hierarchy of the spiritual lights of our Nation with its world-wide fame for religious and spiritual heritage, have today graced this assembly with your august presence.

We have read with keen interest and devotion Your Holiness's, career of dedication to "Love and Service" which is the essence of Sri Chaitanya's teachings and we have longed for the opportunity of receiving you in this historic city.

We had occasion of welcoming great leaders and preachers of various Bhakti cults, but this is an ecstatic moment in the city's history, when we have been hearing the great disciple of Gurudeva Prabhupad Srila Bhakti Siddhanta Saraswati Goswami Thakur who is following the Foot-Prints of Sri Chaitanya Mahaprabhu.

In Your Holiness's own words "*Sadhuika darshan par bahut mangal hota hai.*" It is our fervent hope that this darshan of a devotee Sadhupurusha and his divine message will bring us peace and enlightenment.

We believe in Namasankirtana as the simplest vehicle for guidance to the knowledge of God and the realisation of God by the power of which all sorrows evaporate and disappear. In spite of this intelligence and belief, our worldly entanglements so constantly divert our attention that we are conscious of the need to be alerted frequently by kindly Light and Divine Guidance through Messengers who have dedicated their lives to spreading of such light. It is with these feelings and with great hope that we today pay our humble homage to Your Holiness.

We have heard of Your Holiness as a champion of social reform based on Bhakti, of freedom of worship irrespective of caste and creed but of purity. We believe that such reform and such freedom are essential for the spiritual upliftment of humanity, and we are at the same time aware that great effort, patience and sacrifice are required on the part of Sadhus who aim at their achievement universally. We therefore seek of Your Holiness's advice and guidance in our day-to-day conflicts with various contradictory forces standing in the way of attaining those reforms and freedoms. The very cosmopolitan composition of this gathering with representatives of all religions and creeds of this city, is a proof of our aims in that direction.

After the example of our neighbouring Guntur, we also cherish a desire for the establishment of a branch of the Gaudiya Math in Vijayawada, and towards that end we beg



Your Holiness's advice and assistance. We are convinced that the permanent existence of such an institution in our city will develop better and more beneficial contacts with the parent Centre and afford us opportunity of receiving its leaders more and more frequently.

With your Holiness's permission, we beg to conclude this Address of ours by praying that the Almighty may grant you long and glorious life in the service of the Supreme Divinity and in the propagation of Sri Chaitanya Mahaprabhu's philosophy all over the world". — Citizens of Vijayawada

A Welcome Address was also accorded to His Holiness in the same meeting by the Chamber of Commerce and Industry and another by Rly.Federation of Vijayawada. On the evening of the 21st. His Holiness had a learned discourse with the intelligentsia of Vijayawada at the residence of Sri Srinivasa Sarma, where a well decorated stage was erected for the purpose. The untiring effort, of Sarvasri V.V.Subba Rao, Srinivasa Sarma, Nandipati Ramayya and S.D.N Prasad Rao deserve special mention while acknowledging our whole-hearted gratitude to the people of Vijayawada.

### **In Bengal**

After the Vysya Puja and Sri Gaur Jayanti at Sri Mayapur, His Holiness presided over a meeting at Calcutta, which was attended by over two lakhs of people on the 26th March.'59. It was conducted for the Advent Anniversary of Sri Chaitanya Mahaprabhu under a committee, of which Sri P.C.Sen, Bengal Food Minister was the President and Dr.Triguna Sen, Mayor of Calcutta was Treasurer.

### **At Lucknow**

After this function on the 1st April, His Holiness with a party reached Lucknow Station on his preaching tour when he was received at the Station among others by Rani Leela Ram Kumar Bhargava, Dr.Ranjit Singh, Mr.and Mrs.Mathur, A.P.Bajpai, Dr.R.N.Khanna, Mr.H.N.Bhargava, Dr.R.S. Verma and many others. His Holiness addressed a meeting at the International Club on the same day, another one at Satsanga Bhavan, Taltotra, in the evening of the 3rd His Holiness gave a discourse before a large and representative gathering at the place of Rani Leela Ram Kumar Bhargava. The Governor of U.P.

Sri V.V.Giri and Dr.Radha Kamal Mukherjee, Vice-Chancellor of Lucknow University were the chief guests.

### **At Coimbatore (Tamil Nadu)**

Under the presidentship of Sri V.C.Subba Counder, a strong Reception Committee was formed to accord a befitting reception to Srila Acharyadeva consisting of the following persons, Sarbasri:- V.C.Subba Counder, President of the said Sabha, Govindarajulu, Managing Director, Coimbatore Pioneer Mills Ltd., R.K.Venkatachalam, Director, Indian Bank Ltd., G.Krishnan, Manager, C.S.G.W.Co.Ltd., Seth Tribuvandas Vendravan, T.T.Sundara Pillai, Vakil, P.L.Kannappa Chettiar, Merchant, R.K.R.Radha, Jewellers, V.N.Ramaswami, M.A.Editor the Nava India P.V.Bhatt, Suptg.Eng.G.V.Deshabanda, Agent Baroda Bank, N.Giridhari Prasad, Hon.Magistrate, Rabindra Mohan Das, Agent, United Bank of India.

Srila Acharyadeva with the party reached Coimbatore on the 29th morning when at the Railway Station he was received by the members of the Reception Committee and others. Thereafter he with the party was taken in a car procession to the Abhedananda Hall of Sri Seth Tribundas Vendravan, where Srila Acharyadeva on arrival addressed a gathering of several gentlemen and ladies of high social order. On the same evening His Holiness addressed a large gathering at the Sanmarga Sangham Hall.

On the 30th of August morning there was a special Bhajan of our party from 6 A.M.at the Abhedananda Hall and afterwards Srila Acharyadeva entertained a great number of visitors who inquired after the true welfare of man and he solved their problems placed individually before him till late in the afternoon. Thereafter Srila Acharyadeva addressed a big meeting held there till night. He spoke on the Bhaggavatam. His speech was so appealing and inspiring that the audience once again requested him to continue it and Srila Acharyadeva spoke for more than two and half hours. After the speech of Srila Acharyadeva Sri V.N.Ramaswami, Editor, "The Nava India" spoke highly about the inspiring lecture of Srila Acharyadeva. Next Sri Kanda Narasimham Chettiar, Retd.Judge, stood and expressed that during these long hours they were in a land where they were tasting continuously the ambrosia of the Divine nectar, but then their thirst increased more and more.

## In Mysore City

After the Coimbatore tour, His Holiness went to Mysore. By the untiring efforts of Sri V.T.Tiru Narayan Iyengar, an erudite Sanskrit scholar and reputed personage of Mysore a strong Reception Committee was formed on the eve of the first visit of His Holiness on a preaching tour to Mysore. Under the Chairmanship of Sri E.P.Nanjappa, a very prominent social worker of Mysore the Reception Committee was formed along with the elite of the City which included Sarbasri:H.Subba Rao, B.A.B.L., Ex-Dy. Chairman Mysore Legislative Council, Rao Bahadur M.Ramaswami, President Raja Samrajya Sangha, Raja Vaidya Ayurveda Ratnakara Chandra Ban Singh, M.Sankaaraiah, B.A.B.L., M.P. E.P.Nanjappa, B.K.Krishna Iyengar, K.Seshadri Iyengar, B.A.B.L. Secretary, Sri Rama Mandir, R.N.Suryanarayanan, Secretary, Prajaswamrajya Sangha.

Srila Acharyadeva reached Mysore by Bangalore-Mysore Mail at about 11-30 A.M. on the 6th of Sept. 1959. As soon as His Holiness alighted from the train the members of the Reception Committee warmly received and profusely garlanded His Holiness amidst Sankirtana. Sri E.P.Nanjappa, the Chairman then introduced all one by one to Srila Acharyadeva. His Holiness was highly pleased when he was told that his (E.P.Nanjappa's) brother Sri M.Sankariah, Member of Parliament is a great devotee.

After the reception at the Railway Station, His Holiness with the party was taken to Srinivasa Dharmalaya where he would camp.

'Srila Acharyadeva's programme at Mysore was a very busy one. From morning to late hours of the night he was always engaged during his stay to entertain hundreds of devotees who all came to listen to him. Besides that, he addressed several largely attended public meetings. On the 6th of Sept. he addressed a meeting at Anandalaya at 4 P.M. and at 6 P.M. another meeting at Chamundeshwary Temple, on the 7th at 10 a.m. there was an arrangement of interview of the Maharaja of Mysore with His Holiness, and at 4 p.m. His Holiness addressed at the National College of Engineering, and the same evening he addressed a meeting at Maharaja's College of which the President was N.M.Nikam, Head of the Department of Philosophy. On the 8th at 4 p.m. His Holiness



addressed the students and teachers at Maharaja's Sanskrit College. At 6 p.m. His Holiness addressed another meeting at Sri Rama Mandir. On the 9th His Holiness addressed the Intelligensia at the residence of Sri B.K.Krishna Iyengar. The same day afternoon His Holiness addressed a meeting at Praja Samaraja Sangham which was attended by the elite of the Mysore City.

The same evening at 6-30 P.M. His Holiness was accorded a Civic Reception by Sri B.N.Kenga Gowdha, President, Municipal Council at the Town Hall.

### Civic Address

"It is a great privilege to me and to the citizens of Mysore to welcome such a distinguished personage like Srila Bhakti Vilas Tirtha Goswami Maharaj, the President of Sri Chaitanya Math and Sri Gaudiya Maths. His very personality and lovely appearance itself proves his greatness. In the present materialistic world, great men of the type of our swamiji who has dedicated everything can do real good to the society. We are proud that in our Mysore State all the Sampradayas have established their Maths and the great Acharyas have visited too. Today we are glad that Sri Acharya had come to spread the cult of Sri Chaitanya Mahaprabhu Who led a great Bhakti Movement. Within these four days the speeches of His Holiness have made a great appeal to the educated persons of Mysore City. We want a longer stay of Your Holiness here."

*--Chairman and Members of Municipal Council of Mysore*

The Mysore tour of Srila Acharyadeva was successful due to the untiring effort of Sri E.P.Nanjappa, Prof.V.T.Tiru Narayana Iyengar and B.K.Krishna Iyengar.

### In Uttar Pradesh

After the South Tour Srila Acharyadeva returned to Calcutta and thereafter left for Dehradun where on his arrival on 6th Nov. he was duly received by the members of a strong Reception Committee headed by Mohanta Indresh-Chandasji Maharaj of Rama Roy Ashram of Dehradun and took Srila Acharyadeva along with the party in a grand Sankirtan

procession to the local Gita Bhavan. The members of the Reception Committee:- (Mahant) Indreshcharandasji Maharaj, President, Reception Committee, Sohan Lal Kandhari, Secretary, Lala Sardari Lal Oberai, President, Geeta Bhawan; Sri Sohan Lal, Advocate Secretary&Convener; Sri Omprakash, President, Rotary Club; Dr.M.B.Ramachandra Rao, Director, Geophysics, O&N.G.Commission; Sri R.K.Bery, owner, Bombay Jewellers; Lala Darshanlaji, Tea Planter, Kumar Kanhaiya Lalji, Sri B.B.Saran, M.L.A., Dr.Durga Prasad; Thakur Mishan Singh, President, Bar Association, Sri K.S.Pathak of D.A.V.College, Special Magistrate; Sri Lalit Mohan Sarkar, Prop; Sarkar & Co.; Sri Sukal Chandra Agarwal, Retd.Salt Commissioner; Sri Y.W.Datta, Publisher, 'Frontier Mail' Pandit Khushdil, Editor, 'Desh Sewak'; Sri J.D.Banerjee, Principal Gandhi Higher Secondary School; Dr.Ram Murti Sharma, President, Medical Association; Lala Melaram Marwah, Punjab Lime Stone and Lala Ramial Shah Kapur. That night a grand meeting was held at the Gita Bhavan premises and on the 7th afternoon, another grand meeting took place at the Sadhuram Intercollege. Also another sitting on the same night was at the residence of Sri M.B.,R.Rao. On the 8th a meeting was held at Ramtirtha Mission in the morning hours. And on the same day 5 P.M.a grand meeting was addressed at the Town Hall organised by the National Cultural Association and on the same day at 8 P.M. His Holiness delivered another discourse at the house of Sohanlal Kandhari, Advocate.

On the 9th in the early afternoon, a meeting was addressed by His Holiness at the Bar Association and at 7 P.M. another big meeting was addressed by His Holiness at Sri Hari Singh Panchayati Mandir. And on the 10th in the morning hours, there was a congregation at Premnagar and at 3-30 P.M. Srila Acharyadeva addressed another meeting at Mahadebi Kanya Patasala College. And at 6 P.M. Srila Acharyadeva was taken in a grand Sankirtana Procession from Gita Mandir to the Panchayati Mandir and a grand reception meeting was held there. On the 11th in the morning hours, Srila Acharyadeva addressed a big gathering and at 5 P.M. at Tagore Cultural Society and yet another at the Bengali Club. On the 13th a reception was accorded to His Holiness at Narisimha Mandir Intercollege at ---- P.M. and His Holiness addressed another meeting at D.A.V.College at 6 P.M. And another reception was arranged on the same night to Srila Acharyadeva at the Gandhi Higher Secondary School at 10 A.M. On the 15th Srila Acharyadeva addressed a meeting at Gita Bhavan. Everywhere the elite of the town participated.

## At Bareilly

From Dehradun Srila Acharyadeva went to Bareilly. Srila Acharyadeva with the party reached Bareilly on the 16th Nov.morning when he was received by the members of a Reception Committee consisting of Dr.P.M.Guha, most famous Doctor, Sri N.M.Mukherjee, Press Correspondents? Sri Suryaprakah, Govt Pleader, Sri Radhagopal Mishra, K.L.Gupta, Ramcharan Pathak, Trilokyanath Seth, Dr.Rampal Singh etc. The same day on arrival Srila Acharyadeva delivered three discourses at the residence of Sri Suryaprakash, Govt.Pleader where distinguished personages of the town participated, second one at Ananda Ashram and third one at the residence of Dr.P.M.Guha. On the 17th local Bar Association accorded reception to Srila Acharyadeva at 3-30 P.M. and the same evening a crowded meeting was addressed by His Holiness at Ananda Ashsram. On the 18th, a discourse was held at the residence of Dr.S.Chatterjee in the morning and at 3 P.M. His Holiness addressed a meeting at Barielly College. On the 19th at 6 P.M.a discourse was arranged at the house of Sri Goswami Harujivalla where the Dt.Magistrate, Dt.Judge, Supdt.of Police, Assist.Commissioner, Raja of Kapurtala and other distinguished persons were in participation. And another discourse was given at the residence of Ramkumar Khandelwal.

## In Kanpur

Srila Acharyadeva left Bareilly on 20th and reached Kanpur on 22nd Nov. A fitting reception was given at the Kanpur Railway Station by the following members of the Reception Committee:- Mannalal Bhusan, Advocate (Chairman); Babulal Misra, Advocate, (Secretary); Sudarshan Bajpai (Jl.Secy.); Kishore Chand Kanpur (Treasurer); Sita Ram Jaipuria, I.N.Pande, Dinesh Bhattacharya, S.N.Tewari, Dr.R.K.Jalta, N.Majumder, Narendrajit Singh, S.L.Mathur, D.N.Nandi, Dr.P.C.Kacker, T.N.Sarkar, Anil Chakraborty, Gopal Das Tandon, H.N.Das Gupta, Sibshanker Bhattacharji, Budhu Lal Mallhotra, Bishan Das Bhatia, T.A.Kothawala, Dr.S.N.Kapur, Prof.Panvir Singh, Siten Bose, Dr.B.N.Bhalla, R.L.Sharma, R.T.S. Cladius, K.P.Dhawan, Sudhir Dutt, A.Banerjee, B.P.Gupta, Binoy Majumder, S.N.Sen, Major P.S.Negi, R.K.Nigam, B.M.Banerjee, Prof.R.S.Nawlakha, Mrinal Sengupta, K.C.Ghosh, Prof. I.P.Sharma, K.G.Bhatia.



S.R.Mukherjee, Prof. I.P.Saxena, V.K.Khare, Surendrajit Singh, Dr.M.N.Gupta, Arbindo Sinha, Dr.L.N.Sinha, Prof.N.Dixit.

Srila Acharyadeva was taken in a Sankirtana Procession to Sri Sanatan Dharma Hall where His Holiness stayed for about a fortnight. And everyday in the morning there was Bhajan and Bhagavat Discourse and evening Srila Acharyadeva addressed big gatherings at the spacious Hall of the Dharmasala where a few hundreds were in participation all the days. It was the most magnificent Dharmasala and situated at the most important place of the town. Besides this, His Holiness addressed at the following places: 1.Christ Church College 2.D.A.V.College, 3.Sanatana Dharma College, 4.Law College, 5.at Bagla Building, 6.at Sarupnagar, 7.at Ashokenagar, 8.at Jotibrahma Ashram and 9.at Harisabha. This stay of Srila Acharyadeva at Kanpur stirred the whole city and people from all walks of life came to listen to him. It is impossible to give a full report of the whole programme. Sri Babulal Misra, Sri Sudarsan Bajpai, Dr.Ramswarup Verma and Prof.N.Dixit were the moving spirit for organising the reception at Kanpur.

All the reports in full of Srila Acharyadeva's preaching in Kanpur, along with spl.articles on Sri Chaitanyadeva were published in all the Dailies of Kanpur.

### **In Lucknow**

From Kanpur Srila Acharyadev came to Lucknow to participate at the most noted Annually celebrated Gita Jayanti. He was specially invited by Sri Khunkhunji who sponsors every year this Gita Jayanti bearing its entire expenditure. This is a grand celebration and so efficiently managed that unless one visits it, one cannot think of it. Throughout the period thousands of people participated and Sadhus from different parts of India were invited. Srila Acharyadeva addressed on 28th and 29th Nov. On the 29th Nov.Sri V.V.Giri, Governor of U.P. was in participation, when Srila Acharyadeva addressed, more than five thousands were in participation.

After coming back from North Tour, Srila Acharya- deva celebrated the Tirobhab Tithi of our Founder on 20th Dec.at South Calcutta Gaudiya Math which was presided over by Dr.Radhavinode Paul, Padmabhusan, International Jurist and Dr.J.B.Choudhury. Secretary of Bangiya Sanskrit Sikha Parishad was the chief guest. On the 15th January 1960 Srila

Acharyadeva inaugurated the Hindu Dharma Sammelan at Gariffa. Sri Bijoykumar Banerjee, Mayor of Calcutta and Sri Upendra Mukherjee, I.G. of Police were respectively the president and the chief guest.

## SECOND WORLD RELIGIOUS CONFERENCE

Calcutta, the nerve centre of India was the venue for the second conference of world religions held under the auspices of the World Fellowship of Religions sponsored by Muni Sri Susil Kumarji Maharaj. Our Srila Acharyadeva was invited to inaugurate the Conference (which was held for 8 days) on the 22nd Feb'60 at the Ranji (Indoor) Stadium where arrangements were made for accommodating eight thousand visitors' and about three hundred delegates from all over world representing almost all the countries of the world, attended the conference. The inaugural speech of Srila Acharyadeva was published not only in almost all the Dailies in Calcutta but also in other papers of India and abroad. The Stadium was full beyond its capacity with audience, among whom were Seth Achal Singh, M.P., Sri Mulchand Jain, M.P., Seth Govindadas, M.P., Anandaraj Surame M.P., Dhanbir Mohanlal Duggar etc.

## SRI VYASA PUJA AND SRI GAUR JAYANTI

This year Sri Vyasa Puja took place on the 17th of Feb. and it was as grand as in previous years. In the afternoon, the meeting was presided over by Dhirendranath Dasgupta, the News Editor, Hindustan Standard.

The Navadwip Parikrama and Gaur Jayanti were celebrated with great eclat. The Parikrama started on 8th March, with several thousands of devotees and on 13th March, the Advent Day of the Lord the grand Navadwip-Dham-Pracharini Sabha took place at Sri Jogapith which was presided over by Hon'ble Justice Ajit Nath Roy. On the 14th March Sri Jagannatha Misra's Anandotsab lay more than twenty thousand people were served with Mahaprasadam.

On the 15th March, Srila Acharyadeva addressed a mammoth meeting which was arranged at Desapriya Park, Calcutta on the occasion of Gauranga Abirbhab. More than two Lakhs of people listened with pin drop silence, the most inspiring speech of Srila Acharyadeva.

## **DR. RAJENDRA PRASAD, PRESIDENT OF INDIA AT MADRAS SRI GAUDIYA MATH**

Dr. Rajendra Prasad, the President of India was invited to celebrate Sri Krishna Jayanti at Madras Sri Gaudiya Math this year and to receive the grace from His Holiness Srila Acharyadeva. The President celebrated Sri Krishna Jayanti at the Math and in his honour a grand meeting was arranged at the Lecture Hall of the Math in the afternoon. As the day rolled on, people began to rush towards the Math and the Hall was packed to its maximum capacity before 5-30 P.M. The pavement in front of the Math was crowded by thousands. Hundreds were looking on from neighbouring houses and even trees were full of youth and boys. An unprecedented scene prevailed this year. Regarding this and a Radio talk before hand is already spoken.

### **1st All India Vaishnava Conference**

Another golden chapter for the History of World Vaishnavism was the 1st All India Vaishnava Conference, the report of which is already noted in the previous pages. As a Registered All India Vaishnava Samajam was formed and under the auspices of the Samajam the Advent Days of Vaishnava Acharayas viz. Sri Ramanuja, Sri Madhwa, and others with public meetings addressed by eminent scholars and attended by thousands were celebrated. The Samajam celebrated Sri Chaitanya Mahaprabhu's Advent Day with huge sankirtana processions which were attended by thousands of people and dozens of Bhajan parties. The Samajam presented a Sanskrit Drama on Sri Chaitanya and Dina Das Raghunatham staged by the Prachya Vani of Calcutta under the guidance of Dr. J.B. Chaudhury and Dr. Rama Chaudhury. It was inaugurated by Sri. M. Bhaktavatsalam, Chief Minister of Madras. The Samajam invited the Jeer Swamiji of Ahobila Math and gave him fitting reception amidst more than a thousand dignified attendants. The Samajam encouraged many Bhajan parties for conducting Bhajans. Madras papers and also Bengal papers gave wide publicity to the activities of the Samajam for its good cause.

### **Kumba Mela at Hardwar (Governor of U.P. and Speaker of Parliament attend)**

The next special event was Kumbha Mela at Hardwar. During the Kumbha Mela at Hardwar a preaching Camp Cum



Theistic Exhibition was organised by our Hardwar branch viz. Sri Saraswat Gaudiya Math. On the 6th April '62 His Holiness Acharyadeva with Sanyasis, Brahmacharis of the Math and the pilgrims arrived at Hardwar. The pilgrims numbering one hundred were accommodated at the camp at the Flying Fox Island. The main Exhibition was attached to the camp and a miniature exhibition was also set up at Rowri Area, just on the bank of the Ganges. Srila Acharyadeva inaugurated the camp at 5 P.M. on 7th April in a well-attended meeting in which Dr. T.G.K. Charlu M.A., Ph.D., I.A.S. Officer-in-charge of the Mela and Sri R.D. Pandey, I.P.S. Superintendent of Police in charge of the Mela were the president and the chief guest respectively. Dr. B. ramakrishana Rao, Governor of Uttar Pradesh visited our Camp-cum-exhibition on the 8th morning. On this occasion a grand meeting was arranged under the beautifully decorated canopy in the camp compound. Swami Sitaram Sarandasji Maharaj of Laksman Kella of Ajodhya and swami Govindaprakeshji Maharaj of Ramtirth Asram of Dehradun were present at the meeting by special invitation. The Governor said that it was his proud privilege to have gone to that place at the invitation of the revered President Maharaj and to meet so many saints and Acharyas who were the preservers of Indian religion and culture. He expressed his great regret by saying: "We are drifting far away from the age-long spiritual tradition of our nation and are becoming atheistic day by day. India's richest Jewel Sri Chaitanya Deva came with the message of love and service."

Sri M. Anantasyanam Iyengar, Speaker of the Lok Sabha, visited our Camp and exhibition.

On being specially invited by the Bharat Sadhu Samaj, His Holiness delivered two inspiring lectures at their council meeting and the general meeting.

## AT DEHRADUN

After the Kumbha Mela at Hardwar, His Holiness Srila Acharyadeva undertook a preaching tour to Dehradun. On the 20th April influential persons of Premnagar heartily received Srila Acharyadeva at the Station and took him with the party to Premnagar where Sheth Chelaram Bhatia, Vice-President of Cantonment Board, Dehradun, made all arrangements for the party at his guest house.

During one week's stay at Dehradun town, His Holiness delivered discourses at the Theosophical Lodge. Panchayat Temples and Bengal Association, and at the residences of Sri Devi Sangh Rawal, Dr. Ramachandra Rao etc. Most of the Intellectual persons of Dehradun heard the discourses with keen interest. His Holiness returned to Calcutta on 30th of April.

### GOVERNOR OF U.P. VISITS SRI MAYAPUR

The week-long festival of Sri Navadwip Dham Parikrama held in our headquarters at Sree Mayapur started this year from the 23rd of March '64. The participation of Sri Biswanath Das, the Governor of U.P., two Judges of the Calcutta High Court and a great number of respectable persons made the function of this year a dignified one.

The Governor arrived at Sree Mayapur on the day before Sri Gaur Jayanti. As soon as the Governor alighted from the car with folded palms, His Holiness Srila Acharyadeva received him and when His Holiness was going to garland the Governor he suddenly took the garland from His Holiness and put the same on Srila Acharyadeva himself. The Governor was taken to Sri Yogapith Temple, to see the return procession of the Navadwipa Dham Parikrama. The Governor was moved to see the spectacular view of the huge parikrama party.

The colourful procession was headed by Sanyasis and Brahmacharis of the Math singing Sri Krishna Nama Sankirtana throughout. The return of the Parikrama party was hailed with, "All Glory to Sri Guru and Gauranga" by on lookers who were awaiting at Yogapith to receive the party with overwhelming joy. The ecstatic dancing and singing of Kirtana of the processionists brought the Bliss of Vaikuntha down to this earth. Thereafter the Governor attended Aratika and a religious discourse of His Holiness Sri Acharyadeva at Sri Yogapith Temple.

The Governor attended a special Session of the Navadwipa Dham Pracharini Sabha held at 8 A.M. on the 28th March. Justice Sri B.C. Mitra and Justice Sri U.C. Law of the Calcutta High Court were present as president and chief guest respectively at both the morning and afternoon Sessions.

The Governor in his speech called upon the people to follow the divine love of Lord Gauranga with a view to establishing permanent peace and harmony in the world. He said, 'the world to-day is torn by hatred, torture and colour prejudices. "Bhakti" will save the world and bless mankind.

Referring to the role of Sadhus of the present day the Governor said, "Sanyasis are the soul of the society".

### **SRI CHAITANYA RESEARCH INSTITUTE**

We come next to the most glorious event of the inauguration of Sri Chaitanya Research Institute by Dr.S.Radhakrishnan, President of India.

The grand meeting was held in the afternoon in a specially erected pandal. The elite of the city filled up the seats ten minutes before 4-30 P.M. Twelve High Court Judges including the Chief Justice of Calcutta High Court and some foreign dignitaries such as Consuls of Russia, Indonesia, Nepal, Yuga-Slavia, West Germany, Dy.High Commissioner of Pakistan etc.were provided their seats on the dais. The pavement in front of the institute was crowded by thousands of people and hundreds were standing on the overlooking roofs of the neighbouring houses.

Just at 4-30 p.m. Dr.S.Radhakrishnan, President of India along with Sri P.C.Sen, the Chief Minister of West Bengal arrived on the spot. The Governor of West Bengal, Smt. Padmaja Naidu who promised to attend the function, could not come as she had to fly to Hyderabad due to the sudden death of her brother on the previous night.

After the inauguration, Sri Siddheswar Mukherjee sang Sri Gaur Padabali Bhajan and Sri Gopal Chatterjee played on Sri Khole.

Upto 9-30 P.M.the large audience numbering thousands witnessed the Drama on "Meerabai" staged by the Prachya Vani troops directed by Dr.J.B.Choudhuri, Secretary of West Bengal, Government Sanskrit Parishad and Dr.Rama Choudhuri, Principal, Lady Brabourne College, Calcutta.



Sri Biswanath Das, the Governor of U.P. visited the Institution on the 30th of June. To a select gathering he said:- "Under the noble and spiritual guidance of its founder viz Srimad Bhakti Vilas Tirtha Goswami Maharaj, whose personality has made Chaitanyaism well-represented to the world; the Chaitanya Research Institute will yield lofty ideals for the real benefit of the entire religious world in the near future. I had opportunity to witness his noble activities while last time I participated at Sri Gaur Jayanti celebrations. This Institute is also a monumental work of His Holiness. I hope in the near future the light of the east of which Sri Chaitanya Mahaprabhu is the exponent will illuminate the whole universe."

The Governor of Bihar Sri M. Anantasayanam Iyengar visited this Institute on the 1st July. He remarked that "Bengal being the Birth-place of Bhagawan Sri Chaitanya Mahaprabhu is highly blessed, and even to-day when we sit before the Sadhus and Acharyas like His Holiness Sri Srimad Bhakti Vilas Tirtha Goswami Maharaj we feel the very presence of Lord Gauranga. His Holiness has done most laudable work by establishing this Research Institute. To-day what is most essentially needed is research on our religion. I know the great personality and broad spiritual outlook of His Holiness. These will yield in the near future a great renaissance of our religion and philosophy through the growth of this Institute."

## SECOND ALL INDIA VAISHNAVA CONFERENCE

The next important event was the second All India Vaishnava Conference which was celebrated at Madras Sri Gaudiya Math from 28th August to 31st. August '64. It was inaugurated by Sri C. Rajagopalachari, last Governor General of India on the 28th and presided over by Srila Acharyadeva, and the last day Session was attended by Sri M. Bhaktavatsalam, Chief Minister of Madras. Many great scholars addressed the sessions, among others, Dr. P. Nagaraja Rao, Prof. of Philosophy Venkateswar University; Dr. K. C. Varadachari, M.A. Ph.D, Sri T. Totadri Iyengar, Principal, Vaishnava College, Prof. B. R. Baliga M.A., Sri S. Vasudeva Acharya, Siromani, Sri S. Parthasarathy Iyengar, Retd. Police Commissioner, Sri C. R. Krishna Rao, Retd. Judge, Sree K. Srinivasan, M.A. and others. Several Bhajan parties performed Bhajan on different days. A beautiful Souvenir was also brought out. Madras papers gave wide publicity by publishing several photographs too.

## FOOT PRINTS

Next, in fulfilment of the wishes of Srila Prabhupad's Mission Srila Acharyadeva established Foot-Prints of Sri Chaitanya Mahaprabhu at Srirangam in commemoration with the Lord's visit and stay at Srirangam; and a big function was organised at Srirangam with a Reception Committee which was formed with the following personages and the four Jeer Swamijis viz. His Holiness Srimad Rangarajan Jeer Swamigal, His Holiness Srimad Ranganatha Padukasevaka Yati Swamigal, His Holiness Srimad Andavan Srinivas Mahadesika Swamigal and His Holiness Srimad Narayana Jeer Swamigal graced the function:- Sri R.Krishnaswami Iyengar, Retd.Head Master, N.Ranga Raja Bhattar. Dr.A.Sankar Rao, Sriman M.S.Rajago - palachar, P.M.Raja Rao, Sri S.Jamuna Tatachar, R.Srinivasan, Sri K.Basudeban, Ex.M.L.A., M.V.Krishnamurty Rao, Advocate, K.Srinivasan, Chairman of the Board of Trustees of Ranganathswami Temple, T.N.Bhaskaran Pillai, Executive Officer of Ranganathswami Temple, Sri Y.Venkateswara Desika, Municipal Chairman, Srirangam, A.V.Desikachari, Trustee, Parasara Rangaraja Bhatta, N.Subramaniam Chettier, M.L.A, Sri Krishna Rao, Advocate, Dorairaj Pillai-M.L.C.

The Board of Trustees of Sri Ranganathswami Temple on the request of the Commissioner of Hindu Religious Endowment were kind enough to provide a Mandapam (Subsequently with Regd.Deed) on Amma Mandapam Road.

Subsequently in the year 1968 another installation of Foot-Prints of Sri Chaitanya Mahaprabhu was done at Tirupati.

This year Thakur Bhaktivinode's Anniversary was held on the 19th Sept.64 and a grand meeting was organised at Sri Chaitanya Research Institute which was presided over by Hon'ble Sri A.K.Das, Justice of Calcutta High Court.

## Governor of U.P. and Central Minister pay their homage to HH

The North India Pilgrimage Tour organised by Sri Chaitanya Math left Calcutta on 27th Oct.in two Reserved Railway Bgies with one hundred devotees. They, after visiting Gaya,Kasi,Alahabad,Lucknow, Ajudhya, Naimisaranya,

Haridwar, Delhi etc. came to Mathura on the 11th Nov. Srila Acharyadeva came directly from Calcutta and joined the party at Mathura on the 11th Nov. From there under the guidance of Srila Acharyadeva the pilgrims commenced their Brajamandal Parikrama visiting Gokul, Madhuban, Radhakunda, Gobardhan, Barsan, Nandagram and Sri Vrindavan. On the 14th Nov. the party along with Srila Acharyadeva went to Korauli in Rajasthan where they visited Madangopal Vighraha of Sri Sanatana Goswami and the following day they returned back to Vrindavan. On the 16th Nov. Srila Acharyadeva presided over a big meeting which was organised by Sri Biswambar Goswami M.A.B.L., Municipal Chairman of Vrindavan at Radharaman Ghera, Vrindavan, being the Centre of all Vaishnava Sampradaya some hundred scholars of different Vaishnava Sects, a great number of Pandits and also a large number of public attended the meeting. The whole audience particularly the highly scholastic pandits appreciated the learned speech of Srila Acharyadev who was once again approached for delivering another speech on the following day. Sri Tusharkanti Ghosh, Editor Amrita Bazar Patrica also attended the meeting. Next on the 21st Nov. Srila Acharyadeva left for Bareilly. On alighting from the train at Bareilly Station on behalf of the Reception Committee Sri S.M. Gupta, Additional District Magistrate along with others received His Holiness and Srila Acharyadeva was motored to Ananda-Ashram where arrangements for his accommodation, and for the entourage, were made. On his arrival, streams of devotees came to pay their homage who were enlightened with the message of Sri Chaitanya Mahaprabhu by Srila Acharyadeva. And during his five days' stay here, his programme was very crowded in addressing number of meetings everyday. Dr. P.M. Guha who was the host, looked after the comforts of His Holiness. Srila Acharyadeva with the party left Bareilly for Sahajahanpur where on his arrival on the 27th Sri M.N. Gupta, General Manager, Central Ordinance Clothing Factory as the President of the Reception Committee with the leading citizens received His Holiness. There was a very very busy programme for His Holiness and Srila Acharyadeva had to address several public meetings. One without seeing with his own eyes cannot imagine about the loving service of the people of the North to the Sadhus. During the three days' stay here Srila Acharyadeva's place became all the while a crowded meeting centre. From Sahajahanpur His Holiness being invited by the Khunkhunji Sri Krishnadas Agwarwala, organiser of Gita-Jayanti, came to Lucknow to attend the Gita Jayanti on the 30th November.



This Gita Jayanti gives a worth seeing view of an ocean of people of all walks of life for which this Khunkhunji spends annually more than twentyfive thousand rupees. Srila Acharyadeva attended all the 3 days' conference addressing the gathering. Sri Biswanathdas, Governor Of U.P. took Srila Acharyadeva to the Raj-Bhavan and honoured him duly and listened to him for a long time with profound respect.

After the completion of Lucknow programme, His Holiness went to Naimisaranya; from there he went to Sitapur on the 5th December, where he addressed several meetings which were attended by large gatherings. Here, at Sitapur Sri C Subrahmaniam, Food-Minister of India on his arrival from Delhi, coming to know of the presence of Srila Acharyadeva at Sitapur, came to the Camp of Srila Acharyadeva to pay his homage. Srila Acharyadeva came back to Calcutta from his North Tour on 8th December.

The Founder's Disappearance Anniversary fell on 22nd December when hundreds of disciples of Srila Prabhupad came to Sri Mayapur and the speech that was delivered by Guru Maharaj was very provoking of feeling of separation of a true disciple from his Guru. Subsequently on the 25th December a grand meeting was held at Sri Chaitanya Research institute, which was presided over by Sri Kesab Chandra Basu, Speaker of Legislative Assembly of West Bengal.

Sri Gita-Jayanti was celebrated at Sri Chaitanya Research Institute on 14th and 15th of December which was presided over by Srila Guru Maharaj, and addressed by very learned scholars such as Sri Prankrishna Goswami, Sri Mohinimohan Sastri and others. Srila Guru Maharaj also presided over the Gita Jayanti function arranged by Sri Krishnachaitanya Seva Sangha of Gobra, Calcutta-46. After the most learned speech of Srila Guru Maharaj the great educationist. Dr. Radhagovinda Nath spoke highly about the great glory of Srila Guru Maharaj and also of the Gita.

### **Sri Vyasa Puja**

Sri Vyasa Puja which fell on 20th Feb.'65, on the occasion of 92nd Birth-Day-Anniversary of Srila Prabhupad was most significant this year; a greater number of disciples of Srila Prabhupad and the devotees of the Math participated at this

year's function. After the morning, Bhajan and Artrik as usual, when Srila Acharyadeva carried on head the foot-ware of Srila Prabhupad from Bhakti Bijoy Bhavan to Samadhi Temple, amidst the large Sankirtana Procession the memory of Sri Bharat carrying the Footwares of Bhagavan Sri Ramachandra. felt by one and all present, at least for the time being. The speech during the Vysa-Puja time was so deep with profound feeling that Astasatwica Bhavas were manifested in the person of Srila Acharyadeva. The grand meeting during the afternoon hours was presided over by Sri Tarunkanti Ghosh, Bengal Minister, and Sri J.C.Chakraborty, District Judge of Nadia was the chief guest. In celebrating this Vyasa-Puja subsequently two big meetings were organised in Calcutta. The first-day meeting was presided over by Sri Tusharkanti Ghosh, Padmabhushan, Editor The Anurita Bazar Patrica, and Ramaprasad Mukherjee, Retd. Chief Justice was the chief guest. The second day meeting was presided over by hon'ble Sri Bimal Mitra, Judge Calcutta High Court; Professor Batuknath Bhattacharya, a great educationist also spoke on the day. During the Vysa-Puja time two Guest Houses donated by Sri Indranarayana Chatterjee were opened at Sri Mayapur. A Health Centre was opened for the first time which gradually became a permanent hospital with some beds at Sree Mayapur.

Next, the most significant function of the year, Sri Gaur-Jayanti was highlighted with grandeur and religious festivity for 10 days in the month of March '65. The traditional Nabdwp-Dham-Parikrama was conducted with more than four thousand devotees from 12th March to 18th March. On the 19th March, the Advent day of Lord Sri Chaitanya, streams of devotees in thousands began to flow from the very dawn itself till late in the night to Sri Mayapur. In the afternoon the 71st Annual General Meeting of Nabadwp-Dham-Pracharini Sabha was held. Sri Ashoke Chandra Sen, Judge, Calcutta High Court presided over the meeting. The special Puja and Aratrica and Parikrama at the time of the Advent of the Lord amidst chorus singing of the thousands of devotees made the whole atmosphere of the place surcharged with divine ecstatic feeling. On the 18th March more than twenty thousand people were served with Mahaprasad. This year Sri Gaur Jayanti of Madras Gaudiya Math was presided over by Justice K.S. Kailasam. The All India Vaishnava Samajam celebrated Ramanuja-Birthday at Madras Sri Gaudiya Math with a grand religious meeting on 8th May. Sri P.B. Anangarachariar, a champion and most reputed scholar

of Visistadwaita School gave a most significant talk, besides others. Sri K. Raghuramaiya, Union Dy. Minister visited our Guntur Math on the 1st June 1965.

Srila Acharyadeva presided over a grand meeting organised under the auspices of the Akhila Bengal Vaishnaba Sammelan held on the 16th May at Nityananda-Dham, Dakshineswar. Srila Acharyadeva also presided over the conference organised at the Sintih Viashnava Sammelan at Panihati on the 11th June.

### **In Orissa**

On the eve of the Rathajatra of Sri Jagannathdev at Puri Srila Acharyadeva along with the Sanyasis, Brahmacharis and about sixty family devotees started from Calcutta in a Reserved Railway Bogie on 22nd June for Puri. On the way His Holiness halted for two days at Bhubaneswar and participated at the Annual-Day-Function of Bhubaneswar Math. Srila Acharyadeva stayed at Puri from 25th June to 2nd July. All the days Sankirtana Procession was conducted visiting different temples associated with Sri Chaitanyadeva. On the 29th June a grand meeting was held at Purushottam Gaudiya Math in commemoration with Thakur Bhaktibinode's Anniversary. On the 30th June and 1st July the Sankirtan was performed in front of the Jagannath Car.

### **In Madras**

The devotees of Madras realising the long, tedious train journey of Guru Maharaj from Bengal to Madras desired His Holiness to travel by plane. Although His Holiness was reluctant for such journey, yet he yielded to the wishes of the devotees of Madras and reached Madras by Plane on 17th August '65 and on alighting he was received by the great number of elite of the city. This year Sri Krishna Jayanti Celebration was presided over by Sri P. Chandra Reddy, the Governor of Madras. A Tamil drama was also enacted on Sri Chaitanya Mahaprabhu by the students of Sri Chaitanya Mission School directed by T.S. Narayanaswami, a disciple of His Holiness. This year Sri Krishna Jayanti also was very grand, but we avoid repetition. But the function was highlighted with a grand Sankirtana Procession which was led from Sri Parthasarathy Swami Temple (Triplicane) to Sri Gaudiya Math on 22nd August '65. Before the commencement



of the Procession a grand meeting was held at the premises of the Parthasarathy Temple. Sri Karpangaru Venkatachari, the most reputed Sanskrit Scholar presided over the meeting. After the termination of the meeting when people came out of the temple they saw only sea of people whichever side they looked and waves of people coming from all sides to participate in the Procession, which started immediately at 6 P.M. When Srila Acharyadeva was honoured with the Temple Honours by the priests and trustees of the temple with chanting Veda-Mantra and with Purna-kumbha, who could estimate how many thousands of people joined the procession. It was not less than twenty thousand of devotees when in one tune they hailed 'All Glory to Sri Guru & Gauranga'. Hundreds of colourful flags and festoons began to fly in the air. Hundreds of instruments began to play, the sound of the Bhajan performance of the devotees reaching the sky. The following Bhajan Parties were in participation :- Sri Gaudiya Math Party, Sri Gauranga Bhakta Samajam (Madras-2), Sri Panduranga Bhajan Mandal (Madras-5) Bewshakhartry Panduanga Bhajan Mandali (Madras - 21), Ramadasabala Bhakta gana Sabha (Madras-5), Panduranga Balagopala Bhajan Mandali (Madras-2), Sri Sankhu Subramaniam Bhajan Party (Madras-14), Sri Narayana Bhaktajana Sabha (Madras-1), Vadapalani Panduranga Bhajan Mandali, Sri Ramanuja Bhakta Sabha (Madras-7), Sri Maharastra Panduranga Bhajan (G.T.), Sri Madhva Ramanuja Das Bhajan Mandal (Madras 21), Sri Hari Hara Bhakta Jana Sabha (The Hindu Office), Sri Balakrishna Bhakta Jana Sabha (Madras-20), Gemini Balakrishna Bhajan Mandali (Madras-24), Sri Rama Bhakta Jana Sabha (Madras-19), Sri Venkatewara Suprabhatam Goshti (Madras -1), Most crowded roads were blocked to traffic when the procession went through them. Over a dozen city Police with a sergeant, forty Boy Scouts of Gopalpuram High School and fifteen volunteers of Tagore Rovers Scouts and a good number of gentlemen did their best service in managing the crowd.

Doctor Albert B. Franklin, the Consul General of America at Madras, Sri B.C. Ganguly, General Manager, Southern Railway, Justice K.S. Kailasam, Mrs. Kailasam, a great Tamil scholar; Sri A.K. Roy, Collector, Central Excise, Sri S. Parthasarathy Iyengar, Polic Commissioner, Sri P.T. Govindarajulu, Chief Engineer, Corporation of Madras, E. Damodara Rao, Retd. Chief Justice, Small Causes Court, Prof B.R. Baliga, Retd. English Professor of Madras Presidency College, Dr. S.K. Bharat, Assistant Director, Central Leather

Research Institute, Sri J.K. Bhoowalka, Ex-President Chamber of Commerce, P.N. Ganesan, Dr. S.B. Sundaram were among thousands who all came to listen to His Holiness during his stay at Madras.

On visiting Madras Sri Gaudiya Math, Sri Himansu Kumar Bose, Chief Justice of West Bengal remarks:—' we are indeed very happy to think that we have by the Grace of God today got this opportunity of coming to this great centre of Vaishnava Culture which bears marks of the monumental activities of the Great Acharya Maharaj Srimad Bhakti Vilas Tirtha for whom my wife and I entertain feelings of unbounded admiration and respect.'

### **At Guntur**

After the Madras function His Holiness went to Guntur on the 24th of August where he stayed upto 30th of August in course of which His Holiness addressed twelve meetings in different Associations such as at Lion's Club, Pattabharam Association, Ramanama Khetra, at Nirdadula and also at Vijayawada. On the 24th August, His Holiness declared open the newly constructed Gita Bhavan at Guntur Math.

### **On North Tour : Governor of U.P. pays homage to H.H.**

Srila Acharyadeva reached Naimisaranya on the 28th October '65 and on the 29th October. Sri Biswanath Das, Governor of U.P. laid the Foundation Stone of the temple of our Paramhansa Math, Naimisaranya. The Governor who feels himself as a true disciple of Srila Acharyadeva on his arrival at our Naimisaranya Math garlanded Srila Acharyadeva with costly garland and worshipped him with flowers. About a thousand respectable audience joined the function from Bareilly, Balamau, Sitapur, Lucknow, Gonda and other neighbouring places. After the function at Naimisaranya Math Srila Acharyadev went to Vrindavan to declare open the newly constructed temple of our Vrindavan Math. The ceremony took place on 9th Nov. '65. The function was attended by the Goswamins of the famous temples of Sri Madan Mohan, Sri Govindaji, Sri Gopinath and Sri Radharaman Ghera. Besides them, other respectable Brajabasis, Babajis and gentlemen of Vrindavan attended the function. In course of this itinerant Srila Acharyadeva went to Hardwar, Hrishikesh, Sukartal and

Delhi on preaching and returned back to Calcutta on the 14th November.

### In Bengal

From now onwards, for next 3 months several preaching itinerent parties toured over several parts of Bengal as well as Orissa which is the Annual Feature of our Missionary Activities. This year 1966 Sri Vyasa-Puja was unique one as the Srimurti of Srila Prabhupad was solemnised and installed at his Samadhi Temple by Srila Acharyadeva. This year naturally larger number of devotees assembled at this ceremonial function. Some foreign scholars Dr. T.O. Connet, Prof. of the Harvard University, of America, Dr. Tadewj Margul, Prof. Marica Curie Stofadowskekssive of Poland also were in participation. Sri P.C. Sen, the then Chief Minister of Bengal was invited to preside over the function and Sri Kesab Chandra Bose was the chief guest. The procession in which Srila Acharyadeva carried on head the foot-wares of Srila Prabhupad were first taken to the Bhajan Kutir of Srila Prabhupad where he gave a short speech full of high spiritual significance; even as His Holiness was speaking his spiritual talk became so deep that all the Astatwika Bhavas got manifested in his person and his words became broken at the end. He emphatically said, "After Prabhupad the history of Gaudiya Math records in golden letters that the Deductive Process excels the Inductive Process. Pseudoism can't play card with the service of the Guru."

Under the auspices of Sinthi Vaishnava Sammelan the Nikhil Banga Vaishnav Sammelan celebrated the Birth-day-Anniversary of our Srila Saraswati Thakur at Mahabodhi Society Hall, College St., Calcutta on the 13th February '66 Among the intelligentsia of the Calcutta city such as Dr. Srikumar Banerjee, Kabiraj Sri Bimalananda Tarkatirtha, Poet Sri Vishnu Saraswati, Poet Pannalal Maiti, Poet Sri Saradindu Narayan Ghosh, Kesabchandra Gupta, Pandit Mohinimohan Sastri, Dr. Asutosh Bhattacharya and others spoke on the great contributions of Srila Saraswati Thakur.

The traditional Navadwipa- Dham-Parikrama commenced on the 2nd March and went till the 6th evening when it returned to Yogapith Temple. Although this year the political sky of Bengal was too gloomy and during this period particularly the headquarters of the District was in a great tense situation, for which even military was called for, the



devotees were least concerned and they were in the zenith of joy in performing Uddanda dance with the singing of the Glories of the Lord. Everyone felt the grace of Srila Guru Maharaj. On the Advent Day of the Lord viz. on 7th March throughout the day, Bhajan and discourse were conducted and the 72nd Annual General Meeting of the Dham Pracharini Sabha was held in the afternoon. During the Advent time of the Lord, although the people from Calcutta and other distant places could not come on account of political agitation, yet about ten thousand people witnessed the Aratrica and invoked the Lord. Next day Mahaprasadam was served to one and all. Sri D.N. Dasgupta, Journalist and Councillor of Calcutta Corporation, Srimati Ilapaul choudhury, M.P. were among the distinguished guests. At Madras Math, Sri Gaur Jayanti meeting was very grand and was attended by more than one thousand gentries of the town. The meeting was presided over by Justice T. Venkatadri and addressed by among others, Prof. B.R. Baliga, Sri S. Balakrishna Joshi, Headmaster, Prof. Dr. K.R. Madhva Rao of Mysore University, Prof. Ekambaranathan, Dewan Bahadur Sri K.S. Ramaswami Sastri, Justice G.K. Damodara Rao, B. Kuppaswami Naidu, Presidency Magistrate, Sri A.K. Roy, Collector Central Excise, Sri J. Mukherjee, Deputy Controller, Export Import, Govt. of India, Dr. S. Sundaram, Dr. T.G. Sundaram, Prof. Miss. J. Kadamba, Dr. Major N.N. Sujeer, Sri N. Murugesh Mudaliar, Dy. Secretary, Dr. S.K. Sen and many distinguished persons participated.

C. Subramaniam, the Food-Minister, Govt. of India paid a visit to our Ramananda Gaudiya Math alongwith A. Bapi Needu, M.L.A., Sri K. Venkatasivalal, M.L.A. and Deputy Collector of the District and others. Sri Brahmananda Reddy, the Chief Minister of Andhra alongwith his family visited our Guntur Sri Gaudiya Math on 15th April '66 and offered his prayer to the Deities of the temple. Sri C. Jagannathachari and Sri V. Srinivasachari, District Judge and Dist. Collector of Guntur attended Sri Gaur Jayanti function at our Guntur Math.

### **Kedar Badri Tour**

This year a tour was conducted for about a month by our Headquarters with 67 devoted pilgrims for visiting Kedar Badri which began on 8th of May.

### At Jadavpur University

Under the auspices of Jadavpur Bhagavat Sabha, a grand Religious Meeting was held on 1st May '66 at Gandhi Bhavan Hall of Jadavpur University which was attended by hundreds of professors and the elite of Calcutta city. Srila Acharyadeva was invited as the chief guest and Sri Prabirchandra Basumallic, the Registrar of the University was the president. Srila Acharyadeva exhaustively spoke on the Bhagavata-cult which was so impressive that the learned audience listened to him with rapt attention and felt themselves more enlightened in the cult of Bhagavatam. On the occasion of the Guru-Purnima viz. on 2nd July at a mammoth gathering, Srila Acharyadeva gave the most enlightening discourse signifying the Vyasa-Puja and Guru-Puja.

Dr. B. Ramakrishna Rao, M.P., Ex. Governor of U.P. paid a visit to our Kovvur Math, Sri T.K. Ghosh, Bengal Minister with his family visited our Madras Gaudiya Math on 9th of July and offered his prayers to the Deities.

### In Madras

This year Srila Acharyadeva arrived at Madras on the 7th Sept. '66 by plane and he was received at the Airport by the following distinguished persons alongwith Veda-Mantra chanting and Purna-kumbha.

Sri D. Parthasarathy, District Congress President, Sri M. Radhakrishna Pillai, Ex-Mayor, Prof. B.R. Baliga; Dr. S.K. Barat, Asst. Director, C.L.R. Institute, Prof. Dr. P.B. Janardan, Sri K.A. Ramachar, Eng., G. Narasinga Rao, Ex. M.L.A., K. Srinivasan, Retd. P.R.O.S. Rly, Sri M. Subramaniam, Retd Dy. Secretary Govt. of Madras, H.R. Mehra, Sri Sudarasana, Dr. S.V. Sundaram, K.J. Sundararajan; B. Venkatadri, Eng. K.S. Venkatesan Naidu, Sri V. Rajgopalan, Raja of Venkatagiri, V.S. Venkataraman, A.K. Govindarajan, K. Appa Rao, Muthu Velu and many others.

On the same day, a Sankrit School was inaugurated at the Math for which Dr. V. Raghavan, Member of Sanskrit Board, Govt. of India was invited; Dr. P. Nagraj Rao of Venkateswara University. Dr. P.B. Janardan, Prof. H.D. Smith of U.S.A also spoke. The Nandotsava-day meeting was

presided over by Justice P. Ramkrishnan and it was addressed by K.V. Jagannath Rao, a great Tamil Scholar, besides others. The All India Radio recorded whole proceedings of the meeting and broadcast. The Sunday Standard, dated 4th Sept. and 'The Hindu' of the same date published the most significant articles of Srila Acharyadeva with photographs.

Srila Acharyadeva presided over the All India Vaishnava Samajam Meeting held on 10th Sept. which was addressed by Sri Karpangadu Venkatacharya, head of the department Sanskrit of Annamalai University and Sri Agnihotra Ramanuja Tatachariar, the greatest Sanskrit Asthana Pandit in South. Great songstar of Bengal Sri Rathin Ghosh and best Mridanga player Sri Gopal Chatterjee gave a performance on Astapadi. During the stay of Srila Acharyadeva at Madras thousands of people came to the Math and hundreds had their special interviews with Srila Acharyadeva; among them few names are noted: B.C. Ganguly, General Manager, S. Rly; Mrs. Ganguly, Sri Bhagavanta Rao, Ex-minister of A.P. Dr. N.K. Pillai, Prof. of Medical College, Mr. Fitzgerald, educationst, Mr. Moon, educationst, Prof. S.D. Smithall of America, Zamindar of Vuyyur, V. Venugopal, President, Chamber of Commerce, R. Parthasarathy, News Editor of the Hindu, Rao Saheb N. Murugesh Mudaliar, Dy. Secretary, Govt. of Madras, S. Bhattacharya, Chief Accountant, food Corporation of Govt. of India, Dr. M.B. Prabhu, famous child specialist, J. Mukherjee, Dy. Secretary, Government of India.

This year on the occasion of Sri Krishna Jayanti, as usual a grand Sankirtana Procession was conducted from Sri Parthasarathyswami Temple to Sri Gaudiya Math on 11th of Sept. It was as grand as previous years. Therefore we avoid to elaborate it for repetition.

### **At Guntur**

After the Madras function Srila Acharyadeva alongwith the entourage went to Guntur reaching there on 13th Sept. He was received at the Station by Sri S. Ankanna, Chairman of Guntur Municipality among others viz. Sri B. Ankanna, Concillor; P. Subramaniam, Vice-President, Town Congress; Sri B. Subbiah, K. Ramaiya, Chegu Krishnamurty, Chiddella Garudachalam, Gopuvarapu Virayya, R. Anjaneyulu and hundreds of devotees. The evening meeting of the same day was presided over by Sri G. Jagannathachari, District Session



Judge of Guntur. Next day Srila Acharyadeva addressed a meeting at the house of D. Hanumantha Rao, leading Advocate of Guntur where intelligentsia of Guntur were in participation. On the same day Srila Acharyadeva also addressed another meeting arranged by the Rotary Club. Next day morning, Srila Acharyadeva also addressed a selected gathering being invited at the house of Sri Srinivasa Rao, Supdt. of Police, Guntur District. Besides these, Srila Acharyadeva addressed several other meetings at Guntur.

### **At Kovvur**

After the Guntur function, Srila Acharyadev went to Kovvur on the 16th afternoon; he was received at the Station by Sri A. Bapineedu, M.L.A., N.N. Appa Rao, Principal Sanskrit College, A. Venkata Appa Rao, Headmaster, Kovvur High School, Ch. L.V. Ramana Rao, President Bar-Association, M.Sriramulu, Advocate, K.V. Ramana Rao Advocate, P. Ramalingeswara Rao, Advocate, N. Venkata Rao, Advocate, P. Sriramamurty, Advocate, G. Rama Rao, Advocate, Dr. P.S. Kameswara Rao, Dr. N. Venugopalan, D. Subba Rao, Supdt. Central Excise, S. Rama Rao, Engineer, C. Venkata Rao, Circle Inspector of Police, Bommi Reddy Venkanna, M. Atchayya, President, Merchant Association, Koduri Appa Rao, N. Krishnamurty, V. Narasinghamurty and others. For about a year this particular area of Andhra was suffering from acute draught, but on the arrival of Srila Acharyadeva a heavy rain poured flooding the town and this rain was a blessing and everyone felt it was due to the presence of Srila Guru Maharaj. In the evening in a grand Sankirtana Procession Srila Acharyadeva was taken through main thoroughfares of the town and hundreds at their doors paid their homage by offering flowers, fruits and Aratrica. Without seeing it in person one cannot imagine how the people of Andhra love a Sanyasi with veneration, particularly our Acharyadeva.

### **At Rajahmundry**

On the 17th Sept. afternoon when Srila Acharyadeva reached Rajahmundry at 5 P.M. His Holiness Sri Jivakarunya Ćyamiji, the Chairman of the Reception Committee alongwith Sri B. Ramlal Krisan, District & Sessions Judge, A.B. Nageshwar Rao (Maji Mantri), Swami Nribikalpananda of Ramkrishna Math, Srihari Rao, Sub. Judge, Srimati A. Vivekananda Devi, Dr. N.L. Paul, Central T.R. Institute, V. Niladri Rao, Munsiff, G. Sitaramanjanevulu, Editor

Samacharam Daily; A. Rama Rao, Advocate, President Dibyagnanasamaj, Dr. Raja Rao and many others. The Reception was unique one. After the reception, Srila Acharyadeva was taken in a beautifully decorated Jeep and in front of it, about 500 students went on singing Mahamantra and about 100 placards with Maha Mantra of them shining were in front and a van with mike-fitting was proceeding in front with announcement and thousands of people followed it and people on the way worshipped Srila Acharyadev. The Procession went through the main thoroughfares of the town and on the way at the Jivakarunya Ashrama a most hon'ble reception was given to Srila Acharyadev by Jivakarunya Swamiji which really touched the heart of each and everyone. Next Srila Acharyadeva was taken to Vivekananda Hall where over a thousand gentries of the town greeted Srila Acharyadev. After the fitting reception was given by the citizens, Srila Acharyadeva gave a most learned speech.

On the 18th and 19th of Sept. both the days were festive days at our Kovvur Math. Streams of devotees in hundreds came to the Math and Srila Acharyadeva addressed several meetings. One of the most crowded meetings was held at the Pandal in the central place of the town and where more than five thousand people attended. On the 20th Sept. Srila Acharyadeva left Kovvur for Calcutta. After reaching Calcutta on the 27th Sept. Srila Acharyadeva addressed a grand meeting on the occasion of Thakur Bhaktivinode Anniversary which was presided over by Justice Sri Sambhuchandra Ghosh.

### **In North Tour, the Governor becomes his host**

Srila Acharyadeva left with his entourage for North India on a preaching Tour, on 28th of October. Sri Biswanath Das, the Governor of U.P. himself became the host and made His Holiness with the party to stay as his guest for the whole period during his stay, at Lucknow Raj Bhavan. His Holiness addressed several meetings at different places in Lucknow of which the most important one was All-India-Religious Conference sponsored by the Governor himself. After Lucknow programme His Holiness visited Naimisaranya, Sitapur, Bareilly, Muradabad and every-where he addressed Public Religious meetings. This was a very long tour and His Holiness came back to Calcutta only 5th of December.

### Governor of A.P. at Kovvur Math

Sri A. Pattam Thanu Pillai, Governor of Andhra Pradesh, alongwith Mrs. Pillai visited our Kovvur Sri Ramananda Gaudiya Math and paid his homage to the Deities of the temple on the 6th Dec. Sri Narayandas Brahmachari received him and explained to him about the significance of the place being the very place where Roy Ramananda and Chaitanya Mahaprabhu met together and had religious discourses.

After the celebration of 30th Tirobhav Tithi of Srila Prabhupad which took place on 30th Dec. '66 as usual several preaching parties left for preaching tour over different parties of Bengal and Orissa and they continued that preaching till Sri Gaur Jayanti. This year '67 Vyasa-Puja fell on 1st March. Sri P.K. Roychoudhury, Mayor of Calcutta Corporation and Sri Dakshinranjan Bose, News Editor of the 'Amrita Bazar Patrica' were the president and chief guest respectively for the meeting. More than five thousand people participated at this function.

Sri Biswanath Das, Governor of U.P. alongwith district magistrate Sitapur and many high officials visited our Naimisaranya Math on 9th March and paid their homage to the Deities.

Sri Gaur Jayanti was celebrated as usual with eclat. The Navdwip-dham-parikrama was conducted as usual which commenced on 21st March '67 with about five thousand devotees and finally it became about ten thousand on the concluding day.

On the 25th evening, the Parikrama terminated at Sri Yogapith temple on the Advent day of the Lord viz. 26th March; as usual Bhajan and discourse went on from early morning and at 3 P.M. the 73rd Annual General Meeting of Nabadwip-Dham-Pracharini Sabha took place which was presided over by Amarprasad Chakraborty, Law Minister of West Bengal and hon'ble Justice Sri Arun Kumar Dutta and Justice Renuprasad Mukherjee were the chief guest and special guest respectively. During the Advent time of the Lord, Special Puja, Bhogaraga and Kirtana were conducted and next day more than fifteen thousands were served with Mahaprasadam. All the daily papers of Calcutta covered the



news of the function. This Gaur-Jayanti was celebrated in a befitting manner at Madras Gaudiya Math also. The meeting was presided over by Sri Balaramaia, Chief Presidency Magistrate, Justice Ramaprasad Mukherjee of Calcutta was the chief guest. Justice P.S. Kailasam, Justice P. Krishnaswami Reddy, Justice P. Ramkrishnan were the special guests. The whole report was published in the Hindu dated 28-3-'67.

On the Bengali New year's day, there were two-days function at Sri Chaitanya Research Institute with non-stop Bhajan and religious discourses. Hundreds of high dignitaries such as High Court Judges, University Professors eminent Physicians, high Government Officials and educationists came to pay their homage to Srila Guru Maharaj.

This year 1967 Srila Acharyadeva reached Madras on the 27th of August and on the same day under the presidentship of Srila Acharyadeva All India Vishnava Samajam held a big meeting which was addressed among others by Prof. Dr. K.B. Madhava Rao, Sri Uttamar Viraraghavachari, the greatest Sanskrit scholar in Madras, Sri V. Rajgopalachari and Dr. Ramaswami Iyengar. On the same night, His Holiness presided over the Annual Day Meeting of Panjab Association. The Nandotsava-day meeting of Madras Gaudiya Math was presided over by Sardar Ujjai Singh, Governor of Madras. Justice Sri T. Venkatadri, and Justice Sri Ramaprasad Mukherjee (Calcutta) were the chief guests. There were crowded meetings for four days at the Math and there was a Symposium on the 30th August which was presided over by Srila Acharyadeva and addressed by a galaxy of famous professors of philosophy from different Universities and others such as Dr. P. Nagraj Rao, Head of the Dept. of Philosophy of Venkataswara University, Prof. Dr. K.B. Madhaba Rao of Mysore University, Prof. T.K.Venkatesan Prof. of Asian Studies U.S.A., Prof Sri K. Seshadri, Professor of Philosophy Kerala University, Prof. U. Venkatakrishna Rao of Christian College and others. There was a Tamil Drama on 'Sri Krishna Vijayam' staged by the Chaitanya Tuition Centre and also devotional performance by V.D. Ramaswami and Party.

From the very arrival of Srila Acharyadeva till he left Madras, hundreds of high officials, intellectuals and devotees poured into the Math to greet their beloved Acharyadeva. Among them few names are noted below, Sarbasri R.P. Ranga:.

Accountant General of Madras, R.N. Basu, Labour Commissioner, Sivaswami Public Relation Officer, S. Rly; Ganghadhar Jha, I.A.S., Dy. Secretry, Govt. of Madras; Sr M. Subramaniam, Dy. Secretary, Govt. of Madras, Dr. U. Engena Hleleman, Presiyter of Vellore Church, Prof. B.R. Baliga, Prof. Dr. P. Nagraj Rao, Prof.K.R. Madhva Rao, Prof. K. Seshadri, Prof. T.K. Venkatesan, Prof. U. Venkata Krishnan Rao, S. Parthasarathy Iyengar, Retd. I.G. of Police, V. Rajagopalachari, Dr. V. Ramamurthy, Justice T. Venkatadri, Justice P. Ramakrishnan, Justice Ramaprasad Mukherjee, K. Venkataswami Naidu, Ex-Minister, Justice G.K. Danodaran, B. Sen, Collector of Custom, N. Srihari Rao, District and Session Judge, Dr. S.K. Barat, Asst. Director Central L.R. Inst, R. Parthasarathy, News Editor, 'The Hindu', C.M. Srinivasan, Sub-Editor 'The Hindu', Dr. V. Sundaram, D. Ramaswami Iyengar, Advocate, V.D. Ramaswami, President Astika Samajam, K. Srinivasan, M.A., G. Narasinga Rao, M.L.A., Dr. T.G. Sundaram, V. Sewakram; V. Rajgopalan, Dhirendranath Dasgupta, N. Damodaran, Eng. N.K. Thirumalachari; Sri K. Upendran of Reserve Bank, K. Appa Rao, Zamindar, B. Venkatadri, Eng. Dr. A.S. Viadyanathan and others. Two most significant articles of Srila Acharyadev were published dated 27th August one 'Krishna Consciousness' in 'The Hindu' and the other 'Lord Krishna and Religion' in the Sunday Standard. They were so impressive and educative that a great scholar remarked, 'The whole of India and indeed the whole world, must feel, grateful to Your Holiness for the illuminating expression of the religion of Love as expounded in the Teachings of Sri Chaitanya Mahaprabhu of blessed memory.'

### **At Warangal and Karimnagar District.**

After the Madras function, Srila Acharyadeva with the entourage reached Guntur on 7th Sept. '67 where hundreds of people enthusiastically greeted him at the Station. On the same evening the Public Meeting at Guntur Math Hall was presided over by Sri D. Ramaswami, Principal District Munsiff and on 23rd Srila Acharyadeva addressed another most crowded meeting.

This time our activities were extended to other Districts of Andhra too. Srila Acharyadev was invited to Warangal and Karimnagar Districts. Srila Acharyadeva after visiting Guntur reached Warangal on 14th early morning when he was received by a number of distinguished persons. In the morning hours itself a fitting reception was accorded at

Jakotiya Bhavan, by the President of the Reception Committee. Sri Nallani Chakravarthi Raghunathacharulu (Kabi Sabdika Kesari), the leading Sanskrit Scholar of the State read the Welcome Address on behalf of the Reception Committee. In the afternoon Srila Acharyadeva reached Karimnagar when a strong Reception Committee members led by Sri D. Hanumantha Rao, Chairman Zilla Parishad, Karimnagar received His Holiness which was followed with a grand Sankirtana Procession and went through the main thoroughfares of the town. In the same evening a most crowded meeting was addressed by Srila Guru Maharaj at local Sri Vekateswaraswami Temple. Next day Srila Acharyadeva addressed a meeting at the District Local Library in the afternoon and in the evening another meeting in the temple which was presided over by Sri Rampal Lohati, Ex-Municipal Chairman. On the 6th there was a very grand meeting which was presided over by Sri L. Malakondiah, District Collector, Karimnagar. District Collector was so much impressed that again next day morning he listened long to Srila Acharyadeva. And on that day there was another grand meeting when a Welcome Address was presented on behalf of the citizens of Karimnagar town to His Holiness. And several other Welcome Addresses also were given viz. by Sri Chatada Vaishnava Sangham; Sri Ashtaavadhani Krishnamacharulu, President of Telengana Vaishnava Samajam also presented a Welcome Address on behalf of their Samajam. On the 7th Sept. Srila Acharyadev addressed the Bar Association which was attended by all the Bar members, District Judge and all other officials. Sri C. Anna Rao, President of Bar Council welcomed. Most leading men of the town, Sri J. Tulkka Rao and Sri P. Janardan Rao and many others were responsible for grand reception of Swamiji at Karimnagar. During his stay at Karimnagar, throughout the day hundreds of people from all walks of life came to pay their homage to Srila Acharyadeva. The whole town was stirred up with the message of Sri Swamiji all the days during his stay. On 9th Sept. Swamiji came back to Vijayawada and addressed a most crowded meeting there. From there he left for Kovvur for attending the most significant Pushkar Mela of the year.

## **GODAVARI PUSHKAR**

### **Ten Lakhs of pilgrims pay homage to Srila Acharyadev**

In connection with the Pushkarsnan at Godavari, expecting lakhs of people to visit our Kovvur Math elaborate



arrangements were made at the Math for enlightening the people in our religion and philosophy at our Math and a grand Theistic Exhibition which was new of its type in Andhra was organised at the Math; a long programme for over a fortnight from 10th to 26th Sept. '67 was arranged at the Math and two Souvenirs one in English and the other in Telugu were brought out. Accordingly programmes were made for regular discourses, Bhajan, Sankirtan-Procession, special Puja and Mahaprasadam distribution throughout the period. Bengal artists were brought for clay-doll Exhibition purpose. On arrival of Srila Acharyadeva on 10th Sept. people came in lakhs as if the whole city thronged to the Math to welcome Srila Acharyadev, At 9 A.M. Srila Acharyadev declared open the newly constructed prayer-hall of the Math. Over a thousand devotees were served with Mahaprasadam on that day. In the evening Srila Acharyadeva amidst Sankirtana, declared open the grand Exhibition. From 13th Sept. morning, pilgrims in thousands after having their dip at Gopadatiirtha poured into our Math from 3 A.M. to late hours of the night. Particularly 17th, 21st and 23rd. the crowd at the Math was tremendous as over a lakh of pilgrims on each of these days worshipped the Lord at our temple. And other days from 13th to 26th Sept. there was not a single day when less than fifty thousand people visited our Math. The Swamijis of the Math had to pass restless days and nights but tiredlessly looked after the arrangements for the pilgrims. A minister of Andhra Pradesh visited our Exhibition who remarked, 'It is wonderful and this Math alone has done great spiritual service to the pilgrims and many more such exhibitions are required for the State. When the local M.L.A. visited the Exhibition he also said, 'I congratulate, wonderful service you are doing. It is my duty to look to the best interest to the Math. D.M.O. East Godavari also remarked the same. From 10th onwards till the function was over, everyday a large number of pilgrims were served with Mahaprasad. Srila Acharyadeva from mornig to late hours of the day ceaselessly went on speaking Harikatha and at nightfall he addressed big gatherings. The all India Radio recorded some of the speeches of Srila Acharyadeva and broadcast in different centres of Andhra. All the papers gave good coverage of this function. The Mela Authorities gave their best cooperation to us by providing adequate Boy-Scouts and also Police Bandobast.

## At Bhubaneswar and Puri

Srila Acharyadeva went in a Reserve Railway Bogie with one hundred devotees to Puri and on his way he halted at Bhubaneswar on the occasion of Annual Day function of our Bhubaneswar Math. On the 2nd July a grand meeting took place at the Math premises which was presided over by Sri Nandakishore Misra, the speaker of Orssa Legislative Assembly and Sri Nityananada Mahapatra, Minister, was the chief guest. The meeting was largely attended. A Sankirtan Procession was also led in visiting different temples of Bhubaneswar in the early hours of the day. At Puri from 4th July to 7th July the devotees alongwith Srila Acharyadeva amidst Sankirtan visited different temples. And on the 9th in front of the Car festival of Jagannath our party performed Sankirtan. A meeting was arranged on the 7th July at our Puri Math in connection with Takur Bhaktivinode's Anniversary.

## In Uttar Pradesh

Sri Darbanlal Sarma, Chairman, Bidhan parishad of U.P. came to our Naimisaranya Math on 1-8-67. Sri Ramchandra Vikai, Minister of U.P., Sri Paraprata Singh Minister of U.P., Dr. H.K.Lal, Director A.H., U.P. visited our Naimisaranya Math on 7th Nov.'67

## At Guntur

Same year viz. 1967 Srila Acharyadev once again came to Guntur on 17th Dec. being invited by Ramnama Khetra to preside over their Annual Day celebration which was attended by about ten thousand people from different parts of Andhra. During that period a theistic Exhibition was also organised at our local Gaudiya Math, which was declared open by Srila Acharyadev on 19th Dec. This Exhibition was having 32 stalls and kept open for about a month and every day several thousands of people came from far off places to visit it. Srila Acharyadeva stayed at Guntur upto 24th of Dec '67.

The significant visit of His Holiness Srimad Andavan Swamiji of Srirangam, a leading Swamiji of Sri-Vaishnav Sect to our Madras Gaudiya Math on 28th January '68 was punctuated with the historical event.

## In Bengal

The Vyasa Puja in the year 1968 fell on 19th February. It was celebrated as usual with great dignity and festivity. The evening meeting was presided over by Dr. Srikumar Banerjee, well-famed educationist of Bengal and Dr. Ausutosh Bhattacharya, Prof. of Rabindra literature of Calcutta University was the chief guest. The District Magistrate, S.D.O., High Officials and hundreds of dignitaries from Calcutta came to participate in the function.

The traditional Nabadwip-Dham Parikrama commenced this year on 9th March and terminated on 13th evening. On 14th March the Gaur-Javanti day the 74th Annual General Meeting of the Dham-pracharani-Sabha was presided over by Justice Amiyanimai Chakraborty and Sri Dipnarayan Singha, the Chief Justice of Calcutta High Court was the chief guest.

The Bengali New Year's day Celebration this year was most significant one when the silver ghanta, symbol of Sri Venkatadesika, a great Acharya of Sri Ramanuja Sect (This Ghanta was taken throughout India in connection with the 700th Anniversary of the Acharya) was received with temple honours and the Panditji who accompanied the Ghanta from Madras and Sri V.D. Ramaswami of Madras spoke about the significance of the Ghanta. The very life of Srila Acharyadeva brings a wonderful hope in the religious world that he was the bridge for uniting all the Vaishnava Sampradayas together. He was responsible for organising the 1st All India Viashnava Conference, to unite the Vaishnava Sampradayas, such as Srirangam, Tirupati, Udipl, and he invited the Acharya of Udipl of Madhva Sampradaya who visited Sri Mayapur and different Sri Sampradaya Acharyas such as Ahobilla Math, Zeer and Andhavan Swamiji were invited to our Madras Math. The New year day meeting was presided over by Justice Sankarprasad Mitra. The people from Madras who all came, were impressed by witnessing the single honour that was given to the Ghanta.

Srila Acharyadev went to Diamond harbour and addressed three most crowded meetings on 22nd, 23rd and 24th of April '68. Srila Acharyadev was warmly welcomed by thousands of people; and in a grand Sankirtan Procession he was taken to the throughfares of the town. The enthusiasm of the people was so great that shortly thereafter a beautiful



centre of preaching was started under the name of 'Sri Diamond harbour Gaudiya Math.'

Srila Acharyadeva went for Orissa tour in the month of June. He halted for four days at Bhubaneswar Gaudiya Math from 19th June and the Annual day meeting of the Math was presided over by Dr. Harekrishna Mahatab, Ex. Chief Minister of Orissa. On the 20th another meeting was held at the Math which was attended by Sri Banamali Pattanayak, Education Minister. Srila Acharyadev reached Puri on the 23rd and after the Car festival he returned to Calcutta on 1st July '68.

**Sri Dharma Veera, Governor of W.Bengal and Dr. Tiruguna Sen, Central Education Minister.**

Sri Dharma Veera, the Governor of West Bengal alongwith the District Magistrate of Nadia visited Sri Mayapur, our Headquarters to pay his homage to Sri Chaitanya Mahaprabhu on 3rd August '68. On the occasion Justice Romaprasad Mukherjee, Justice S.K. Mukherjee and Prof. K.L. Lahiri were also present. The Governor remarked, 'It is my great fortune to get a chance to visit Sri Mayapur, Sri Chaitanya Mahaprabhu's holy Birth place. It is also a great fortune to come to a place where the former preacher of religion propagated the true philosophy of religion. Dr. Triguna Sen, the Education Minister of Govt. of India visited our Sri Chaitanya Research Institute on 28th August '68. and paid his homage to the Deities as well as to Srila Acharyadeva.

This year too Srila Acharyadev as usual, participated at Sri Krishna Jayanti Celebration of Madras Gaudiya Math which was as grand as in previous years. So to avoid the repetition we do not repeat it. Srila Acharyadeva came to Madras on the 14th August and left on 20th night for Guntur. And after visiting Kovvur where, as usual the annual day functions were conducted, Srila Acharyadeva left for Calcutta in the 1st of Sept. Srila Acharyadeva's North India Tour also was very crowded. This time Sri Darbarilal Sarma, the Chairman of U.P. Legislative Council, Sri Jagadishan Agarwal, the Speaker of the Legislative Assembly and Sriman Raja Mahendra pratapji, the Chairman of Biswa-Prema-Dharma Federation participated. Under the spiritual guidance of Srila Acharyadeva a pilgrimage-cum-preaching tour was conducted over North and West India. In course of this tour Dwaraka and Vrindavan also were visited. On 19th December Sri

Gopalswarup Pathak, Governor of Mysore along with his family visited our Naimisaranya Math and paid his homage to the Deities.

Most important and Glorious Function was that of Golden Jubilee of Sri Chaitanya Math was celebrated from 7th February, Vyasa-Puja day to Sri Gaur Jayanti of 1969; the event created a golden chapter in the preaching history of Gaudiya Movement. A full report of this Golden Jubilee is given in earlier pages.

Sri Krishna Jayanti at Madras Math this year 1969 had a special characteristic of Theistic Exhibition with 18 stalls which was inaugurated by Srila Acharyadev on 3rd Sept. And annual day meeting was presided over by Sri K. Veeraswami, Chief Justice of Madras High Court. The function was continued upto 15th Sept. The Sunday Standard published one article of Srila Acharyadev on 31st August. 'The Hindu', The Indian Express, The Mail, The Andhra Patrica., the Swadesmitran, The Dinamani gave good coverage of the news of the function. The Bengal papers viz. the Jugantar and Hindustan Standard also gave a report with photopraps of Madras Math function. The Bhavan Journal of Bombay published one article of Srila Acharyadev. After the Madras Function, Srila Acharyadeva as usual went to Guntur and Kovvur and after attending the functions there, returned to Calcutta on the 16th September.

Under the spiritual guidance of Srila Acharyadeva a pilgrimage tour was conducted in Railway Tourist Car to South India from 23rd Oct to 15th of Novemeber.

Srila Acharyadeva went to Garifa (Naihati) on 12th October and addressed a big gathering. Tirobab Tithipuja of Srila Prabhupada was celebrated on 27th Dec. and more than two thousand people participated. The Annual day celebration of Chakdaha Gaudiya Math took place on 6th January 1970 when a religious meeting was organised in which one thousand gentries of the town participated. The Vyasapuja on the 97th Advent Anniversary of Srila Prabhupad which took place on 20th Feb '70 was attended by more than three thousand devotees but due to heart attack Srila Acharyadev could not participate in this year's celebration.

After the Golden Jubilee Celebration Srila Acharyadeva was almost closing his missionary activities and tried to lead a

secluded life, yet he had to fulfill a greater mission of Srila Prabhupad for which he used to tell that still certain things are remaining to be done. That was (later on we understood) the unique celebration of the Centenary of Prabhupad.

### **Pejjavar Swamiji of Udipi makes a visit to Sri Mayapur**

Sri Pejjavar Swamiji of Udipi who was responsible for giving unimaginable unique reception to Srila Acharyadev on his visit to Udipi twice in the year 1957 and 1962 Swamiji came to Calcutta and Srila Acharyadev gave a fitting reception to him at Sri Chaitanya Research Institute on 5th April when Dr. Krishnagopal Goswami, Head of the Dept. of Sanskrit of Calcutta University presided over the function. And on the following day the Swamiji visited Sri Mayapur and moved with tears and he remarked, 'I am in a divine land, my pilgrimage really fulfilled by visiting this place. Today I dream for a new mission to start with inspiration that I get now. I never saw such divine atmosphere and surroundings in any place in India so far I visited. And the fitting welcome that is given to me is like a Rajusaya Yagna which I will ever remember.'

### **SRI KRISHNA JAYANTI**

at Madras Sri Gaudiya Math over a million participate

In commemoration with the Golden Jubilee of Sri Chaitanya Math, Madras Sri Gaudiya Math celebrated its Annual function—Sri Krishna Jayanti—on a very grand scale with programme of a month commencing from 13th of August to 13th of Sept. when a million of people participated at this month-long celebration. In this connection a beautiful Exhibition with twenty two stalls with electrical devises were organised which was unique in the South. Sri Dharma Veera, I.C.S., the Governor of Mysore inaugurated this Theistic Exhibition and also the Aesthetic Religious Conference on 21st of August. The Governor appreciated very much the realistic representation of God's Leelas in the Exhibits.

It is quite noteworthy to mention that the Press and the All India Radio came forward with a tremendous response to give wide publicity of the Exhibition which prepared us to manage the surging crowd. The public appreciated in such a way that the period had to be extended thrice upto the 13th Sept. This Exhibition was a unique one and drew the



admiration and appreciation of the public of all walks of life. People from distant places hundreds of miles away such as from Coimbatore, Salem, Ramnad, Bangalore, Nellore, Tirupati etc. came to witness the Exhibition and it is needless to say that it was the talk of the city all these days. At a very modest estimation, it may be said that at least ten to twelve lakhs of people would have witnessed the Exhibition all these days. Enthusiastic and admiring visitors came pouring, verbally to appreciate the various stalls of the Exhibition, and recorded their words of appreciation in the 'Visitor's Book' running to few hundreds of pages (few extracts published in pages from 127 to 440).

**THE INDIAN EXPRESS** — Wednesday, Aug. 19. '70

## **Krishna Jayanti Exhibition**

By our Staff Reporter

Hanuman showing the indwelling of Sri Rama, Sita and Lakshmana in his heart as he chants the Ramanama, is one of the impressive exhibits at an exhibition at Gauditya Math, Royapettah, during the Math's Sri Krishna Jayanti celebrations this year.

Mr. Dharma Vira, Governor of Mysore, will inaugurate the exhibition on Friday.

Other highlights of the exhibition are: (1) the fight between Vishnu as Narasimha Avatar and Hiranyakasipu, while Prahlada looks on (prior to Hiranyakasipu being torn into by Narasimha); and (2) Lord Krishna as a warrior with the Chakra (rotated electrically), with the famous Geetha verse in the background: "Whenever unrighteousness prevails, I descend on the earth to protect My devotees and kill the demons and reinstate the Dharma on the earth."

Ras Leela, Radha and Krishna on the swing, Gajendra Moksha, Ravana Vadha and Ganga Avatarana are among the 22 exhibits. (also a photograph was published)

The clay figures in water colours are the handwork of Udal Pal of Calcutta and Nimai Pal of Krishnagar of Nadia district, West Bengal and their two assistants. N. Narasimhan, electrical engineer, has provided the electrical devices to produce motion.

The exhibition of Sri Krishna Leela and Sri Chaitanya Leela is open to the public upto August 31 between 6 and 9-30 p.m. On August 24, Sri Krishna Jayanti Day, it is open from 6 p.m. to midnight.

**THE HINDU** — Friday, August 21, 1970.

### A Theistic Exhibition

In His various incarnations, God has necessarily to annihilate the wicked to achieve the objective of upholding righteousness and protecting the pious. This role of the Supreme Being as the destroyer of evil elements and the efficacy of devotion as a means of winning Divine Grace have been projected in the Theistic Exhibition (opening to-day at Gaudiya Math, Royapettah), by the portrayal of chosen episodes from the epics and the Bhagavatam.

Among the episodes depicted are the slaying of Hiranyakasipu by Lord Narasimha, of Ravana by Lord Rama and of Bakasura and Kamsa by Lord Krishna. As one should expect, scenes from the life of Lord Krishna and His exploits have received considerable attention. The lord has been presented in several capacities--as the boy that killed several demons, including Kamsa; as the sweetheart of the cowherd women of Vrindavan (Jhulan Yatra, Rasa Leela); as the spiritual teacher expounding to Arjuna the immortal message, Bhagavad Gita; as the One who accepts anything offered with pure love and devotion and, in return, lavishes incalculable benefits (Kuchela's meeting with Lord Krishna), and as the Supreme Being humbling Brahma and Indra who had the temerity to put Him to test. Other themes include: Gajendra Moksha, Kaliya Mardhanam, Ganga Avatharam and Bhishma Mahaprayan. That Namasankirthanam is the highest religion in the Kali Yuga and even the animals are enchanted by it have been emphasised by depicting two scenes from the life of Sri Chaitanya Mahaprabhu.

Organised as part of the Krishna Jayanti celebrations, the exhibition is on a larger scale than last year's. Two artists from Bengal—Nimai Pal from Krishnagar and Udaipal from Calcutta—worked for more than 40 days to put up the show. A young electrical engineer has improvised devices and gadgets to make the depiction more realistic--Hanuman opening his chest, as he chants the name of Rama, to reveal the Lord, Sita and Lakshmana enshrined within, deserves special mention.

To be opened by the Mysore Governor, Mr.Dharma Vira, the show will be open for view between 6 p.m. and 9 p.m. daily till August 30." (also published a photograph)

The All India Radio, Madras recorded the whole proceedings of this inaugurational function and the same was broadcast on the 24th night.

'The Hindu', the Indian Express, the Mail, 'the Swadeshmitran', the Tamil Daily, 'the Dinamani', the Tamil Daily, and the Jugantar, Bengali Daily (from Calcutta) focussed the proceedings of the function with photographs. And almost all other Dailies of Madras also covered the news of this function.

The P.T.I. also circulated the news of the function.

### **Swamiji of Pejavar Math at Madras Sri Gaudiya Math**

On the 23rd August on behalf of All India Vaishnava Samajam, Sri Krishna Jayanti was celebrated at our Math at the very presence of Srila Acharyadev and His Holiness Pejavar Swamiji of Udipl presided over the meeting. Sri K. Varadachariar, an erudite scholar, Sri A.G. Venkatachariar, Assistant Editor, the Dinamani, and many others spoke on the day. Earlier Srila Acharyadeva, President of 'The Samajam' gave a short history of The Samajam and said, ~~we~~ are proud that the Jeer of Ahobila Math, Andavan Swamiji of Munitraya Math and Pejavar Swamiji of Udipl graced the celebrations of the Samajam'. It is also my proud privilege to note that almost all the reputed scholars of Sri Vaishnava Sampradaya of South viz. Prativadibayankara Anangarachari of Kanjeevaram, Sri Agnihotra Ramanuja Tatachariar of Kumbakonam, Sri Uttamur Veera Raghavachariar, Lakshminarayan Upadhyaya, Lakshmanachar, D.T. Tatachariar, Sri Karpangaru Venkatachariar—all are reputed scholars and also philosophers like Dr. P. Nagraj Rao, Prof. K. Seshadri and Dr. C. Varadachary of Tirupati, Venkateswara University gave their deliberations when thousands of Vaishnabaitis participated. Then Srila Acharyadeva spoke about Lord Chaitanya's noble contribution of Namasankirtan which is the great heritage of the Vaishnava form of devotion to God.

The Pejwar Swamiji observed that all people of this world should unite under the banner of Krishnaprema and be



benefited thereby. It is the Namasankirtana of Krishna that will deliver the human beings from all the troubles in which they are found today. The efficacy of Namasankirtan was stressed by Sri Madhvacharya and later on it was propagated by Sri Chaitanya Mahaprabhu throughout the country.'

Sri Krishna Jayanti day viz. on 24th of August, there was a whole day programme of Bhajan, Bhagavat Discourse, Special Puja which went till midnight and it was estimated that over a lakh of people visited the Math on that day and paid their homage to Srila Acharyadeva and to the Deities. The next day Nandotsava-day meeting was presided over by Sri B.D. Jatti, Lt. Governor of Pondicherry and Justice P.S.Kailasam was the chief guest. On 26th August there was a Symposium on 'Bhakti-marga and Krishna cult' which was presided over by Srila Acharyadeva. Sri Suddhananda Bharati, a famous poet of South, Sri M.P. Gramani, M.L.A., Roy Bahadur Sri N. Murgesh Mudaliar and many others dealt with the subject.

### Remarks about the Exhibition

Hundreds of pages were filled up with thousands of heartfelt remarks of which few are noted here.

The exhibition itself is sufficient to teach the essence of Vaishnava Philosophy. Such institutions will help to bring unity in the society irrespective of caste, creed, colour and nationality. In the modern age it is absolutely necessary to teach the philosophy of love towards humanity to establish peace in the world.

B.D. Jatti,

Lt. Governor, Pondichari State

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### A Famous Poet in Tamil Nadu Remarks :

A wonderful manifestation of divine art Sri Krishna Chaitanya is the Saviour of India. He has awakened the latent talent of Divinity in humanity. The Gaudiya Math is doing appreciable service in spreading His Gospel.

I was delighted to see the artistic display of Sri Krishna and Sri Chaitanya Lilas worked out by the adepts of the

Gaudiya Math. It is a sight to see. I wish the whole Madras come here to get divine inspiration.

Yogi Shuddhananda Bharati,

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The exhibition is a spiritual elation and an upliftment of the spirit.

G.K. DAMODARA RAO,

*Retd. Chief Justice of Small Causes Court.*

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The theistic exhibition is interesting, it recalls in mind the acts of grace—both anugraha and nigraha and also events in the life of Lord Chaitanya Mahaprabhu. The Swamijis of the Gaudiya Math are to be thanked for the exhibition which is bringing large crowds.

Sd) N. Murugesu Mudaliar,

*Retd Secretary, Govt. of Tamilnadu.*

The exhibits are lively and lovely. Never have I seen such rare specimens during the past several decades. We want more and more of such exhibition in Madras and else-where.

R. Doraiswamy,

*Asst. Director (Food)*

*Food corporation of India.*

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It is an impressive display, which inspires very much. I am very happy about my visit.

D. Natarajan, M.A. Dip. Anthro, F.R.E.

*State Editor of District Gazetteers*

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Went round the exhibition. My heart is full. Do not know how to thank the Gaudiya Math Acharyas for transporting people of to-day to the days of Rama and I shall go again to the scene where the Gopis obstruct Lord Sri Krishna's Journey to Mathura from Vrindavan and then leave the exhibition !

D. Ramaswamy Iyengar,

*Advocate and a writer in Tamil.*

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The whole thing has been got up so nicely. I am greatly thrilled to see the life-like exhibits. It is not mere art but of great spiritual value.

R. Lakshminarayan

*Head Master, Boys' High School, Gopalapuram.*

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Feeling can be felt but cannot be expressed. I find no word but I can certainly say that to day is an immemorable day for me.

Prof. R.N. Sampath,

A Famous Tamil Writer's Remarks :

The human skill is so much that brings such a wide array of thoughts of spiritualism into a stream which not only makes the human mind to think deeper and deeper. However much he reads, he may forget in the course of time. But anything conveyed by means of picture and idols especially in a form which not only timely reflects the reality but also depicts the ideals in its true form will be much more effective. This attempt of Gaudiya Math, Madras is highly welcome and appreciable in the sense it brings into a new force of ideas and realism when Hinduisim is being questioned by ignorant fools. Such an effect will not only induce and infuse spiritual ideas in the young mind to think to the depth of Hindu religion but at the same advise the old to think back to tell their wards what it actually means. As a Hindu I feel proud in writing these lines which is of course not fully. My heart is full of words, but I can't pen them since space is less. But the appreciation is much more.

The exhibition is really instructive, impressive and marvellous, superb and what not. The sponsors deserve all congratulations for the pains they have taken and their troubles have been richly rewarded by the enthusiasm shown by the audience and the joy they felt.

V.V. Nathan,

Vice-President, Madras State  
Small Scale Industries Association.

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An experience which should not be missed.

V. Hoon, U.K.

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The devotedness and spiritual sincerity which this beautiful exhibition clearly expresses is something which is unknown in Europe and indicates that in spiritual matters India is a far leading country in the world.

H. Bent, U.K.

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An excellent and well organised and educative exhibition.

C.P. Srinivasa Rao,

Dy. Secretary, Board of Revenue Madras

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Useful and educative religious exhibition, Excellent Wrok.

Srinivasan, Secretary,

Sanskrit Language Society of India,

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I find the exhibition grand as it is educative, instructive and gives recreation to the mind. I am very much impressed.

S. Sethuramakrishnan,

Superintendent, Madras-Chingleput District Survey Unit.

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It is worth to see. I feel to say that all human beings by seeing this will get knowledge of our background of life in history.

S.P. Samy, Police Officer, Retd. Kerala.

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A really interesting and religious achievement on the part of Gaudiya Math. This exhibition has pictorially depicted the greatness of Lord Krishna. The Gaudiya Math should be thanked by all the God-fearing citizens of this world for their excellent and interesting endeavour.

S.V. Andavan,

Student of Chemical Engineering.

Annamalai University.

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We have seen the exhibition. Such exhibitions which are very helpful to our spiritual life are to be appreciated and honoured.

Students: V. Rajagopalan, C. Loganathan,

R. Krithika Krishna & Valzapuri,

Ramakrishna Home, Mylapor, Madras-4.

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I am very much happy after seeing this exhibition, even though I was not believing in God until I entered into your Math. But now I am able to realise there is a thing above us

that you are saying, God. The art of each scene is extremely well. I have never seen such good art.

B.T. Saketharaman,  
Central Polytechnic Institute.

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This is an Appreciation Presentation,

Students of Pachaiyappa's College.  
Madras-10.

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I feel extremely excited when I see the master pieces.  
Best wishes to the effort taken by the Math.

N. Ganesh, student,  
Law College, Madras-1.

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There is an urgent need for spreading theistic principles in a way palatable to the modern public. This exhibition has more than fulfilled this and let us hope for many more to be organised this way.

A. Mohanakrishnan,  
Engineering College, Madras.

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### At Guntur

After the glorious function at Madras Gaudiya Math Srila Acharyadev went to Guntur on the 29th of August and stayed there for 3 days. On the 1st day Srila Acharyadev opened the first issue of the Telugu magazine. 'Sri Gauranga' when Sri Meduri Nageshwar Rao, President Zilla Parishad attended as the chief guest and on the following day meeting Sri Namburi Srihari Rao, Additional District Judge was the chief guest. And on the 31st August Si T.J. Soloman, Additional District Magistrate was the chief guest. And after Guntur visit, Srila Acharyadev went to Kovvur on the 1st of Sept. Then after spending two days with most crowded programme His Holiness left for Calcutta on the 3rd Sept. '70.

### In U.P. and Orissa

After the celebration of Bhaktivinode Thakur's Anniversary and also Annakut Mahotsaba, Srila Acharyadeva went to North India Tour in the course of which on 31st October the newly constructed temple of Sri Naimisaranya

Math was declared open by Srila Acharyadev which was attended by a large number of devotees from different parts of the District. And thereafter Srila Acharyadeva joined the pilgrimage cum-North India Tour sponsored by our Math in course of which alongwith sixty devotees the party visited different pilgrimage centres of North India such as Gaya, Benaras, Ayodhya, Hardwar, Hrisikesh and after visiting all the places the party came to Mathura on the 9th Nov. and visited all the hallowed places of Krishna Leela. Sri Vyasa-Puja in the year 1971 on the 25th of February was celebrated with a special significance that on this day the newly constructed lying-in-temple of Sriman Mahaprabhu at Yogapith was declared open amidst hundreds of devotees. Sri Gaur Jayanti of this year was conducted from 12th March to 19th March as usual with spiritual fervour and divinity. From 20th March for about a month a South India Pilgrimage Tour was commenced with about sixty devotees which visited for about a month almost all the important places of the South.

This year during the Rathayatra Celebration about sixty devotees on their way to Puri reached Bhubaneswar on the 19th June and on the 20th the Annual Meeting was attended by Sri Biswanathdas, the then Chief Minister of Orissa, in the noon more than 500 people were served with Mahaprasad. This year commemorating the Golden Jubilee of Sri Chaitanya Math, a month long programme was chalked out to propagate Sriman Mahaprabhu's teachings in the capital town of Orissa, in the course of which Dr. Sadasiva Misra, Vice-Chancellor of Utkal University, Sri Gopikrishna Misra, the Chief Justice of Orissa. Sri Nityananda Kanango, Ex-Governor of Bihar and many such high dignitaries of Orissa took keen interest in listening to the great Love-Philosophy of Sri Chaitanya Mahaprabhu.

After the Bhubaneswar function as usual our party attended the Car-festival at Puri and visiting different temples returned to Calcutta.

The Krishna Jayanti Celebration of Madras Gaudiya Math became an epoch-making event every year. This year too on the occasion of Sri Krishna Jayanti a Theistic Exhibition was arranged which was inaugurated by Sri K.K. Shah, Tamilnadu Governor on the 14th of August '71. It is quite noteworthy to mention that the Press and the All India Radio came forward with such a tremendous response to give wide publicity to the Exhibition that it became quite a great



responsibility to the authorities to manage the surging crowd which drew the admiration and appreciation of the public of all walks of life as in the previous year. At a very modest estimation it may be said that at least four to five lakhs of people witnessed the Exhibition. The Nandotsaba day meeting was presided over by Justice T. Ramaprasad Rao and Justice V.V. Raghavan was the chief guest. The All India Vaishnava Samajam under the Presidentship of Srila Acharyadev held a month meeting at the Math which was addressed by Justice P. Ramkrishnan, Sri K. Santanam, Lt. Governor, Sri D. Ramaswami Iyengar, Advocate, Sri K.S. Tatachari, A.G. Venkatachari, Assist Editor Dinamani, Prof. U. Venkata Krishna Rao and others. This meeting was held on the 16th of August. And on 17th there was a symposium on 'Bhakti Marga and Krishna Cult' which was presided over by Srila Acharyadev. Sri A.N. Parusuram, Principal of Minerva, College, T.R. Raghavasastri, Principal of Vivekananda College and Prof. K. Seshadri gave their deliberations. On the 18th there was another meeting which was presided over by Srila Guru Maharaj and addressed by Sri D.T. Tatachari, Reader of Sanskrit, Sri Venkateswara University and Sri Totadri Iyengar, Ex-Principal of Vaishnava College addressed.

All India Radio relayed the following talk of Prof. B.R. Baliga on 23rd Aug :-

'Sri Chaitanya Mahaprabhu propagated the Bhakti Cult for the masses at a time when the power of Hinduism required to be vindicated. He travelled all over India emphasising the use of Nama Sankirtana as the easiest way of attaining spiritual strength. Sri Chaitanya's great contribution was in the field of freedom of worship without distinction of caste and creed. He had even Mohamedans amongst His close followers.

Dramatic Presentation of scenes from Sri Krishna's life was His favourite method of evincing interest among people. He himself acted in these scenes.

Sri Siddhanta Saraswati Thakur, the founder of the Sri Chaitanya Math and Gaudiya Maths, spread the religion of Sri Chaitanya Abroad and foreigners have now come to realize the importance of His teachings. Saraswati Thakur introduced the Theistic Exhibition for enlightening our people on our religious scriptures. Taking the clue from him the Madras Gaudiya Math experimented on putting up such exhibitions in

previous years and finding that they evinced great interest organised on a grand scale last year. It was visited by such large crowds that it had to be extended to several weeks and the total visitors ran to some lakhs. Highly educated people and eminent personalities including the Governor complimented the organisers on the excellent method adopted to inculcate religious ideas and teach our scriptural stories.

This year the exhibition has been made even more realistic by showing the scenes through electrically operated devices. The response so far has been quite good and it is encouraging to see our young men and women showing great interest, for it is the chief purpose of this Exhibition to infuse in them a religious spirit which is seen to be flagging everywhere, leading to many social and moral evils."

**THE HINDU** - 13th August, '71

## **Theistic Exhibition**

Perhaps the most appealing of God's incarnations is that of Sri Krishna, whose deeds reveal admirably the divine attributes of Supremacy (Paratwa) and Accessibility (Saulabhya), the blend of which lends hope of redemption to the delinquent souls. Among the several episodes that disclose his omnipotence in unmistakable terms, two have been chosen for depiction in this year's Theistic Exhibition opening at Gaudiya Math, Royapettah, on August 14. They are Sri Krishna revealing to his mother, Yosoda, the entire universe within his tiny mouth; and the Lord showing the awe-inspiring transcendental form (Viswarupa) to Arjuna at the time of Geetopadesa.

Annual feature of the Krishna Jayanti celebrations by the Gaudiya Math, the exhibition, as usual, lays emphasis on Sri Krishna. 12 of the 20 scenes portrayed relate to him. Another highlight of the show is the one showing the Asuras and the Devas churning the Ksheerabdhī (Ocean of Milk), with Sri Narayana as Kurma holding aloft the Manthara mountain (churning rod) and Sri Siva drinking the deadly poison that emerged first. Other themes depicted include : Varaha killing Hiranyaksha, Sri Rama admonishing the Sea-God; "Krishna Thulabharam"; and "Prahlada's Agni Pariksha." By using mechanical gadgets and electrical devices, the representation has been made realistic. Two engineers of Madras, Messrs. Narasimhan and Krishna Gopal Shenoy,

and a Bengali artist Mr. Uday Pal, have combined their talents together to present the spectacular show.

To be inaugurated by the Governor, Mr. K.K. Shah, the exhibition will be open from 6 p.m. to 9 p.m. daily till August 29 and the admission will be free."

The 133rd anniversary of Srila Bhakti Vinode Thakur fell on 3rd Sept. On the 5th Sept. the meeting at Sri Chaitanya Research Institute was presided over by Justice Sri Anil Kumar Singha and the 25th Tirobbhab Mahotsaba of Srila Prabhupad which fell on 6th Dec. '71 was duly observed at our Headquarters. The Admar Math Swamiji of Udipl, His Holiness Sri Bibhudesh Tirtha stayed for two days at our Tridandi Gaudiya Math, Bhubaneswar on the 14th and 15th Dec. '71 and he was duly honoured. While in the year 1958 Srila Acharyadev went to Udipl, at that time this Swamiji was in Parjaya (in charge of Main Temple of Udipl) and it was he who received our Guru Maharaj with Temple Honours The 99th Advent-day of Srila Prabhupad fell on 4th Feb. '72 and function was solemnised with spiritual dignity and fervour. And several thousands of people as in previous years participated on the occasion. Sri Gaur Jayanti celebration commenced this year on the 24th Feb. with grand Sankirtana Procession attended by thousands of devotees and the processionists came back on the 28th evening in their zenith of love in performing the Kirtan and singing the Glories of the Lord. On the Advent day of the Lord viz. 29th of Feb. '72 as usual throughout the day the Bhajan discourse and reading of Sri Chaitanya Bhagavatam were conducted. At 3 P.M. the Annual General Meeting of Nabadwip-Dham-Pracharini Sabha took place. Justice Anil Kumar Singha presided. Prof. Dr. Asutosh Bhattacharya of Calcutta University was the chief guest. Next day more than twenty thousand devotees were served with Mahaprasadam. The report of the function was covered by almost all the Dailies of Bengal. Bengali New year's day fell on 14th of April '72 when from dawn nonstop Bhajan was conducted and people from all walks of life poured in to Sri Chaitanya Research Institute to pay their homage to and take the blessings from Srila Acharyadev. There was a meeting in the evening and on the 16th April at a special sitting, eight Judges of Calcutta High Court, many Barristers, educationists, High Officials, business magnets and other dignitaries in quite a large number came and uninterruptedly listened to the most inspiring and bliss-showering speech of



Srila Acharyadev. Among the Judges there were Justice A.N. Sen, Justice Nimai Chakraborty, Justice Sambhu Ghosh, Justice Salil Royachodhury, Justice, R.N. Dutta, Justice Chittatosh Mukherjee, Justice Ajoy Basu, Justice Ramaprasad Mukherjee.

The Golden Jubilee of Sri Chaitanya Math which was celebrated in the year 1969 created a new chapter to the Annals of Gaudiya Vaishnava Movement and another one wonderful chapter was added when the Centenary of Srila Prabhupad was celebrated with a year-long programme that also we have already narrated beforehand.

As we find he had great love for Madras and it is Madras Math which had single contribution towards the success of the Golden Jubilee of Sri Chaitanya Math as well as for the Centenary of Srila Prabhupad Srila Acharyadeva. He made his last visit to Madras during Sri Krishna Jayanti Celebration of the year 1975 when he was given warmest obeisances by the devotees of Madras. Sri Chhedilal, Lt. Governor of Pondicherry inaugurated the Theistic Exhibition as well as the Sri Krishna Jayanti function. About the Exhibition the Governor said : "The Theistic Exhibition which I have just inaugurated is a visual presentation of all the enchanting Lilas of the Lord and examples of the benediction that the Lord confers upon His bhaktas. It is unique of its kind. Superb artistic skill has been combined with imaginative handling of every theme portraying the life of Sri Krishna and divine manifestation of Sri Chaitanya. The divine figures of clay have been shaped by the sophisticated craft of 'Putul makers' of Krishnanagar and divine grace emanated from their faces. Every figure and every suggestive motion has profound psychological value. The entire theme is poetic as if the songs of the Kirtan with their concept of love and devotion have taken physical form and shape. Looking at them every devotee feels emotionally uplifted. I congratulate the Math for presenting such exquisite exhibits which draw forth deepest devotion from the spectators."

The T.V. of Madras Centre, screened the whole show of the Exhibits as well as the proceedings of the functions. The Hindu also recorded it with good coverage. The Exhibition was continued for about a month whereas there were seven days' meetings in which following persons gave their deliberations amongst others "- Sri C.G. Rangabhashyam, I.A.S., Secy. to the Ministry of Education of Tamilnadu Govt. Sri M. Arunachalam, Director of Institute of Tamil, Sanskrit and

other languages, Sri K.D. Thirunavukarasu, Asst. Prof. in International Institute of Tamil Studies, Prof. Bhaktavatsalu Iyengar, Retd. Prof. of Telugu of Vivekananda College, Prof. R.N. Sampath of Presidency College, Dr. S. Sankaran Raju, Head of the Dept. of Hindi of Presidency College, Sri S.N. Siramadeshikan, recipient of President's award for Sanskrit scholarship, Dr. Sankar Kadileya, Head of Kannada Dept. of Presidency College, Sri Nechulli Gopi, Journalist, Smt. Ha, Ki Valam, famous Poetess, Smt. Tulasi Jayaraman, a Hindi scholar and Miss Haripriya of Presidency College.

Srila Acharyadeva made a spl. invitation to the devotees of Madras to visit Sri Mayapur during the next Sri Vyasapuja and in compliance with it, in two Rly. Reserved Bogies number of devotees from Madras came to Sri Mayapur for the Vyasapuja in 1976 when Sri Chhedilalji, the Lt. Governor who got great love for Srila Acharyadeva also came all the way to participate at that function which was most significant one.

Maharaj :- Dear Madhu Mangal, I was not able to give a detailed account of the whole preaching tour of His Holiness Srila Acharyadeva. But from the narration that I have given, you may now clearly understand how he propagated the religion of Sri Chaitanya Mahaprabhu. You understand one thing, that although he had got only a handful of workers yet in him we find the full Guru's grace. So everyone now understands why Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Maharaj loved him so much and why he is known as Guru Preshtha. If you see all the News Paper cuttings (reports) then you can fully understand and how the country gave response to his call.

## Srila Acharyadeva's Benediction

My most affectionate Yati Maharaj,

I got your letter and understand that with a spirit of self-surrendered and dedicated self you have taken right decision. I am extremely pleased. The worldly happiness or suffering, gain or loss, success or failure — all these are to be treated equally by a self-surrendered devotee—that is the test of a devotee's life. If we can pass through such events of life without any perturbation or ejaculation then only Bhagavan is pleased upon us and we become the recipient of His Blessings. To make any compromise with a person whose heart is not conducive to Hari seva or is tinted with adulterated devotion is a degradation from spiritual path and this is bankruptcy of Religion.

Super -human savant Srila Prabhupad before his demise what advice he gave to me that you may read from the book 'Guru-Prestha'. But without any seriousness I took it otherwise, with the worldly ideas that of a compromise attitude so that we all can jointly serve the Institute. But my such foolish act almost brought down the whole structure to the ground. Then I could realise that I should follow to the letter, the advice of Srila Prabhupad even welcoming all the sufferings, dangers, if needed to embrace death too. And accordingly I did so, but antagonistic elements neither could stop my journey nor death could come to me. After the demise of the Mahapurushas it is natural that a section of so-called followers being blinded to their self-enjoying propensities as well as self-agrandisement become mad like Asuras with their power-mongering sordidness.

Super-human Mahapurusha Srila Prabhupad was a Parsada devotee of Bhagavan. I know, to follow his behest is the practical way of spiritual life and there remains the true self-surrender. We should be ever dovetailed in his thought and action. That will be be-all and end-all of our life. In rendering service to Guru and Krishna all the dangers that befall on our path should be saccepted as the very friendly act of the Lord Almighty. To enjoy comfort in life, to overlook responsibility of the mission for avoiding anxiety, and easy-going life are certainly the pre-condition of spiritual downfall.



Constantly we should engage ourselves with loving-devotion in rendering service and always our heart should be pure and complacent which is the source of endowing ourselves with Divine Wisdom and Bliss.

The very characteristic of a Sadhu is to be truthful, straightforward and free from malice. Do follow my advice and then no self-aggrandisement can blemish the purity of your character.

*With Spiritual benediction*  
**B.V. TIRTHA**

My most affectionate Yati Maharaj,

While Sriman Mahaprabhu went to East Bengal, He told to Sri Tapan Mishra, "Mishra, unalloyed devotion to God is very very difficult and it is beyond the culture of the gross material senses." The heart of the people is always tinted with temptation of rupa, rasa, gandha, shabda and sparsha. It is almost impossible to get rid of the *daivi* (illusory) maya and to render service to God. Only by dint of the unreserved grace of Guru-Vaishnavas, as well as of Bhagavan and the accumulated Sukriti of the previous births one gets spiritual Wisdom and then and then alone by culturing unalloyed devotion, supernatural Divinity can be conceived, the verdicts of the Shashtra and the rigidity of Sriman Mahaprabhu's Life and His behest could be followed in life, then only one can get true spiritual gain in life, otherwise the turbulent lust, like a ferocious cobra will definitely bite.

You all are young. Always I think for your spiritual welfare; be careful against Vaishnava-aparadha. Pride must not enter into the heart and always feel yourself humble.

I know, always your heart is inclined to render devotional service and by dint of that you and your colleagues' hearts are ever kept pure. Those who have got no zeal or enthusiasm for preaching God's Message but show artificial or monkey Vairagya and avoid labour for preaching or for Missionary activities generally become subject to anger and self-aggrandisement, to get rid of which is practically impossible.

Therefore, chant Krishna Name with loving devotion and engage yourself always in preaching the Divine Message of Srila Prabhupad, but ever keep the light of humility burning at your heart.

My advice to you though if there is crash of thunderbolt on your head or the Pralaya (destruction) of the whole world takes place before your eyes, yet knowing all these as the Will of Sri Krishna be calm and unperturbed.

*With Spiritual benediction,*

**B.V. TIRTHA.**

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